

SCROLL

1961

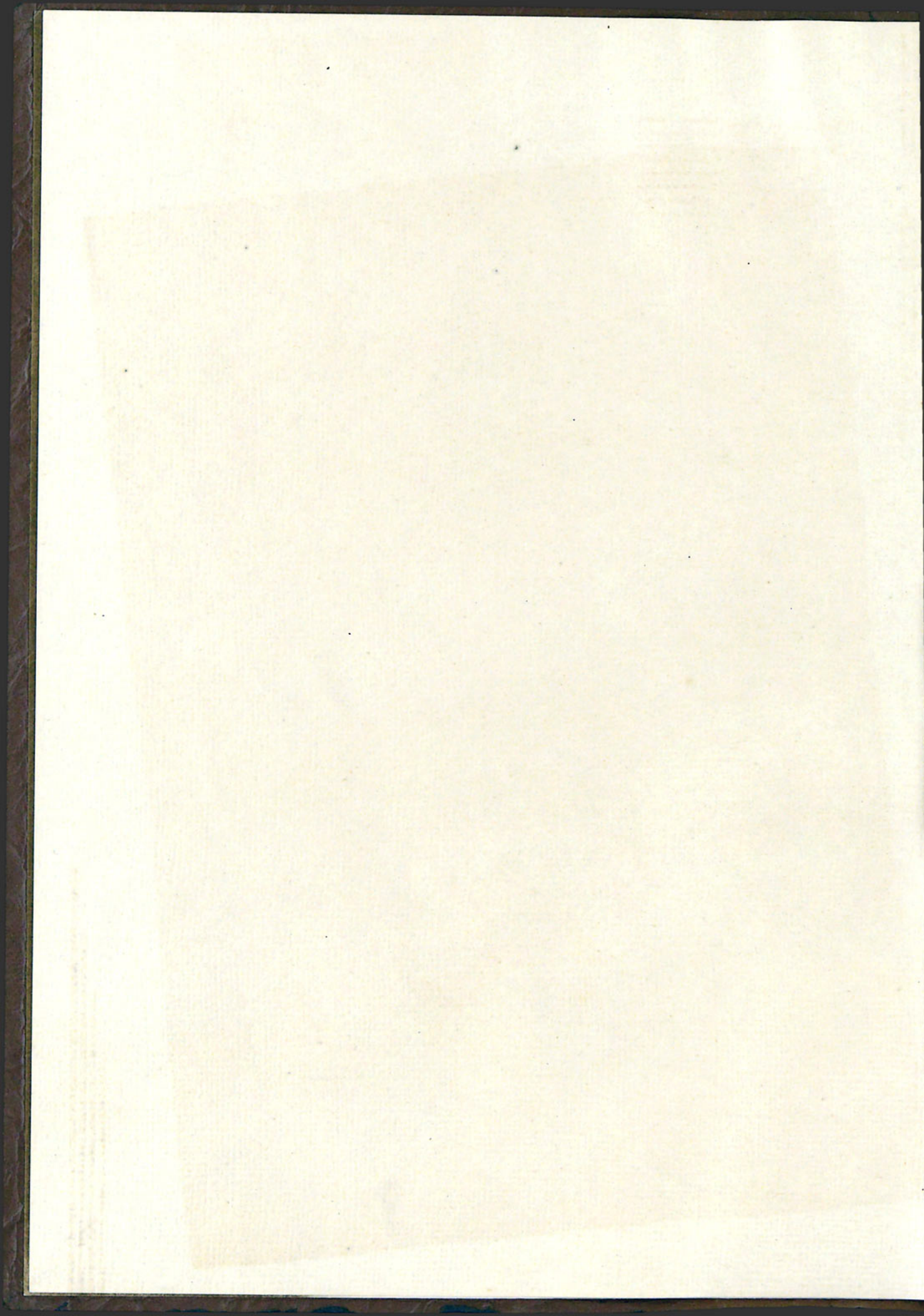


SCAR



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THE  
1937  
SCROLL

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VOLUME  
16









PUBLISHED BY

***The***  
**SENIOR CLASS**

OF THE

Northwestern  
Bible and Missionary  
Training School

20 SOUTH ELEVENTH STREET  
MINNEAPOLIS, MINNESOTA

BUSINESS MANAGERS

FREMONT BLACKMAN  
HARLAND SAUSER  
ROBERT REED

O N







# D E D I C A T I O N

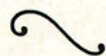
MRS. ALICE MARIE VIGEN

"We give thanks to God always for you, making mention of you in our prayers; remembering without ceasing your work of faith, and labor of love, and patience of hope in our Lord Jesus Christ."—I Thess., 1:2-3.

To you we dedicate our Scroll.



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# F O R E W O R D

Believing that our theme of Consecration could best be portrayed by the figures of the Potter and the Clay, we have used these Scriptural symbols in our 1937 Scroll.

We recognize God as the great Master Potter, using our School as a workshop and our Faculty as tools to mold the lives of the students, even as the potter molds the clay.

As in the kiln the vessels are tested and made serviceable by fire, so the Christian undergoes trial by fire in his daily walk. When we see our blessed Lord at His coming, "we shall be like Him": therefore the completed vessel is perfect, "without spot or blemish."

"But now, O Lord, thou art our Father; we are the clay, and thou our potter; and we all are the work of thy hand."

"Have Thine own way, Lord! Have Thine own way!  
Thou are the Potter; I am the clay.  
Mold me and make me after Thy will,  
While I am waiting, yielded and still."



## CONSECRATION

Lord, my greatest is so little,  
And my most is yet so small  
When I measure it with Jesus  
There is nothing left at all,  
And I hesitate to answer  
When I hear Thee call.

Can the Lord who owns the cattle  
On a thousand fertile hills  
He who speaks in voice commanding,  
And the angry water stills,  
Can the Lord who died for sinners  
On the Cross of Calvary  
Use me, even in my weakness?  
Yes, for He demands of me  
Perfect strength, and then He gives it  
In His all-sufficiency.

Take my greatest, Lord, 'tis nothing,  
And my strongest, for 'tis less,  
Thou canst use the little, Father,  
And the humble offering bless,  
And I'll serve Thee, Lord, forever  
And Thy name confess.

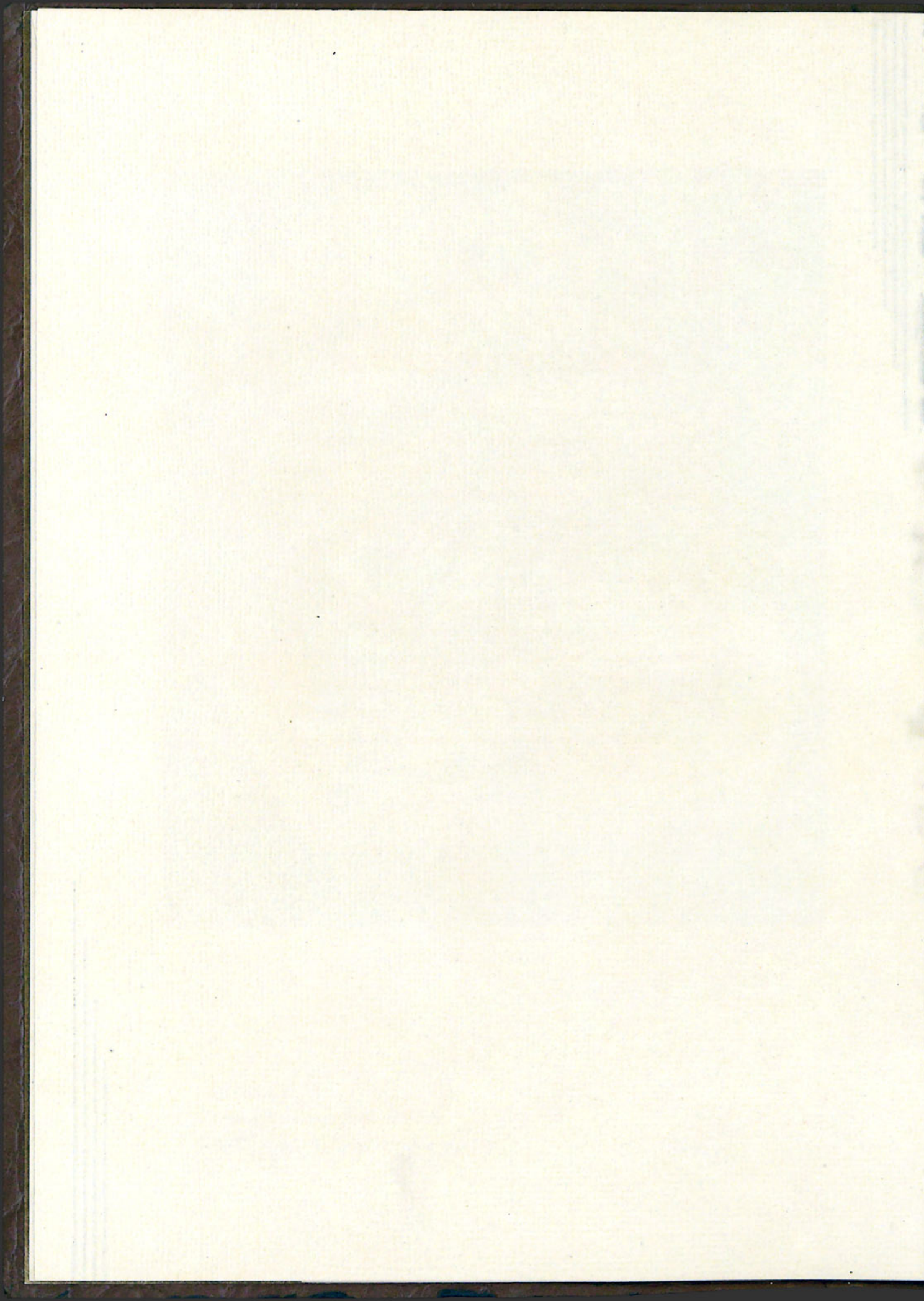
—BARBARA E. CORNET





"And who then  
is willing to consecrate his service  
this day unto the Lord" (I Chron.: 29:5)?







## CONSECRATED LEADERS

In selecting the seven consecrated leaders depicted in this group, we were guided not by our judgment alone, but by the unanimous decision of the world at large. These men and women belong, not to us, but "to the ages" of Christianity which they have so signally enriched. God's Word says that "no man liveth or dieth unto himself, but unto the Lord." The lives of the members of this group have influenced for God countless thousands who have been reached by their ministry. We recognize that each one of these servants of the Lord represents a great host of equally devoted leaders, and in no way is it our desire to minimize the devotion of the thousands of consecrated men and women whose names might well appear on these pages.



## ADMINISTRATOR - PASTOR - TEACHER

DR. WILLIAM B. RILEY

1861—

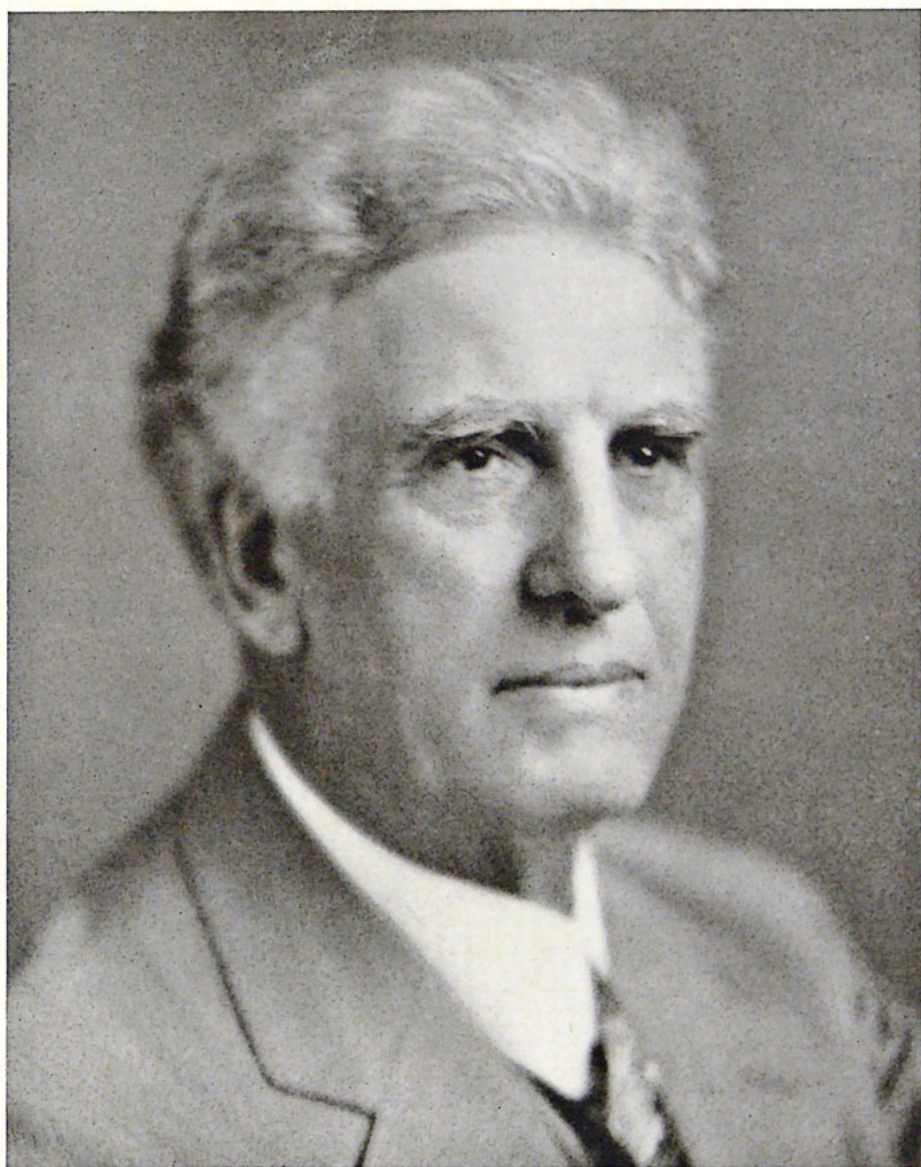
DR. RILEY'S life has had so many sides that it is difficult to bring them all within the compass of a short sketch. The ruling motive of all his enormous activity and success has been to know and to do the will of God. Once he is confident that a certain course is God's will for him, nothing can stop him. This trait has rendered him impervious to the criticism of men, and has helped him to keep his heart fastened firmly on the Word of truth. Staunch champion and defender of the faith as he is, he has been the lodestar of other men less certain and determined. In fundamental circles his word is law. Always, even his enemies admit, Dr. Riley can be depended upon to hold fast the faith; never to compromise where the Truth is concerned.

He has been enabled to build a school, found a seminary, publish 75 books, and be pastor of a great church for 40 years because he humbly depends upon God for the supply of every need. Prayer before action is his motto. Hard work and study enter into his success. His definition of success as he gives it to the students is—"one per cent inspiration, ninety-nine per cent perspiration."

His personal life is characterized by gentleness. His southern blood makes him love the hunt and his dogs, but he seldom finds opportunity for relaxation in the out of doors. His time is the Lord's and he uses it for Him. Because his own youth was rigorous, he is ever sympathetic with the young man or woman who is fighting for an education against great odds. He has won the hearts of the students, and their devotion to him is as great as their admiration.

His consecration to the work of the Lord has led him to put everything else second; that singleness of eye has made him what he is—a man whom the Lord has trusted with great tasks.





DR. WILLIAM B. RILEY



## MISSIONARY

ADONIRAM JUDSON

1789—1850

FOR DEVOTION to a cause against overwhelming odds, the name of Adoniram Judson shines like a star in the firmament of Christianity. Against the advice of friends and in the face of extreme opposition, he went to India as the first American missionary. He met conditions that would have discouraged a less consecrated man. His own ill health and that of his beautiful wife, Ann, added terrific discouragement to the well-nigh insupportable burden of life in Burma. Converts were won with the utmost difficulty. Governmental persecution finally cast the gentle, aesthetic Judson into a filthy heathen prison. The unmentionable torture and anguish of those two years was brightened by an unbounded faith and trust in the Lord of Glory. Neither Ann nor Adoniram doubted His goodness in permitting them to be missionaries of the Cross. Judson's knowledge of the language and the confidence of the Burmese in his integrity led to a short release from prison, that he might assist in effecting a peace treaty between the Burmese and English governments. This altruistic act was the means whereby he gained permission to establish more missionary stations.

The manuscript of the translation of the Bible over which Judson had spent many months was threatened with destruction. To preserve it, Ann sewed it into a pillow, so hard that even the jailer scorned it. Upon this Judson was permitted to lay his sore and weary head in that wretched jail. Small wonder that his greatest accomplishment was this translation of the Bible into the Burmese language, although he also completed the very difficult compilation of the Burmese dictionary. He had such a passion for souls that had there been another man qualified for these great tasks of translation he would gladly have relinquished them.

He was driven to take a sea voyage because of his illness, but the ocean breezes failed to cure him. Instead, he went to be with the Lord, and his body was buried in the unquiet sepulchre. He could not have had a more fitting monument than the blue waves which visit every coast, for his warm sympathies went forth to the ends of the earth.

God used this humble vessel to shine in a dark place and to light thousands of benighted souls to Christ, because he counted "all things but loss that he might win Christ."





ADONIRAM JUDSON



## HYMN WRITER

FRANCES JANE CROSBY

1820—1915

WHAT believing soul has not been comforted by the words of this hymn:

"Safe in the arms of Jesus  
Safe on His gentle breast,  
There by His love o'er shadowed  
Sweetly my soul shall rest?"

This favorite hymn of Miss Crosby's is only one of the eight thousand poems from her facile pen, many of which have become permanent and valuable additions to our religious literature.

Fanny Crosby was born in Putnam County, New York, March 24, 1820. The story of her blindness from her own lips is a rebuke to our spirit of complaint: "When about six weeks old, I was taken sick and my eyes grew very weak; those who had charge of me poulticed my eyes. Their lack of knowledge and skill destroyed my sight forever." Later her mother's consolation to her was that God sometimes deprived persons of a physical faculty in order that the spiritual insight might be more fully awake. She herself says, "I verily believe that it was His intention that I should live my days in darkness, so as to better sing His praises and incite others to do so."

The secret of Miss Crosby's influence lay in a little jewel called Content. With Paul, she could say, "I have learned in whatsoever state I am, therein to be content."

At the age of eight she wrote these beautiful lines:

"O what a happy soul am I!  
Although I cannot see,  
I am resolved that in this world  
Contented I will be.  
How many blessings I enjoy,  
That other people don't;  
To weep and sigh because I'm blind,  
I cannot, and I won't."

Today she rests in Him; she has laid down a beautiful consecrated life, but her hymns continue to bring praise and glory to His Name.





FRANCES JANE CROSBY



## SURGEON - SCIENTIST

HOWARD A. KELLY, M.D., LL.D.

1858—

TO FIND an eminent man who is a great scholar and a professional man as well, and yet one who has a simple, child-like faith in Christ is a rare occurrence. Yet, such an one is Dr. Howard Kelly, the world-famous surgeon and scientist. He has degrees from several universities, is an authority on radium, a member of scientific and medical societies in the British Isles, Italy, Germany, France, Rumania, and Russia. He is also an author of standard works on surgery and medicine.

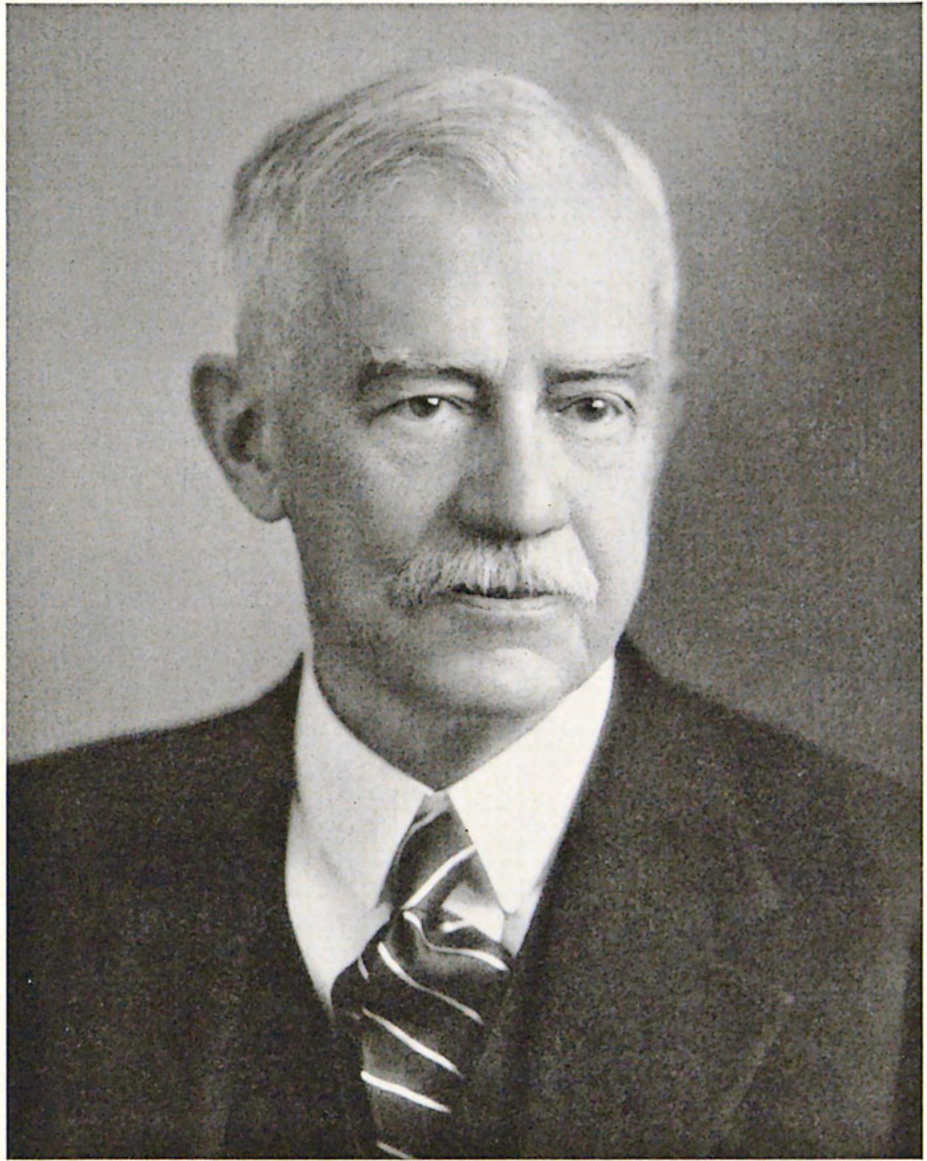
As a child, Howard Kelly was taught the precious truths of God by his godly parents. "Like most boys, I owe my real start in life to my mother, who began to teach me the Bible, standing at her knee, as soon as I could dimly grasp the simple words and before I could read." As he grew older he continued to go to the Fountainhead, the source of highest authority, and so became a diligent student of the Bible. His belief is thus expressed: "He who enters the Christian life and hopes to grow, must work; and no living man may delegate his life's service to priest, minister, or other emissary." All of his research fastened his faith more firmly on the Word of God.

Dr. Kelly's conviction that the Bible is God's Word has strengthened the faith of many. He writes, "To believe the Bible is not God's Word would put a far greater strain upon my credulity than to accept it at its own valuation." His constant and reverent study brought him to this conclusion. He early developed the habit of carrying a portion of Scripture on his person, writing a verse on a piece of paper to which he often refers during the day.

Although excelling in his chosen profession, he is also known as an expositor of the Bible. He has spoken before hundreds of audiences, and always manifests a deep and victorious experience based on God's Word. His absolute belief in the scientific accuracy of the Bible has helped to establish the faith of thousands of students.

In spite of his fame, he is meek and humble, gentle in appearance, as befits a servant of Jehovah. His own testimony is thus expressed: "The supreme opportunity of life is to know Christ, and ever to know Him better."





DR. HOWARD KELLY



## STATESMAN

WILLIAM EWART GLADSTONE

1809—1898

LOVINGLY called "The Grand Old Man," William Ewart Gladstone is universally acknowledged, not only as a great statesman, an accomplished writer, and an outstanding theologian, but also as one of the most consecrated of Christian leaders.

Born in Liverpool, England, he attended Eton College and Christ Church, Oxford, where his brilliance in politics and oratory was recognized, and from which he graduated with high honors.

A leader of the liberal party, he sat in Parliament for many years, and held the office of Prime Minister three times. He defended the Irish Church and State and became the author of many bills in their behalf.

One who knew him writes: "Christian faith was the sublimest of the elements that entered into the man. In it is found the climax of his character, the secret of his conduct, the surety of his temporal and eternal success." When questioned about the condition of the age, Gladstone said: "Talk about questions of the day; there is but one question, and that is the Gospel. It can, and will correct anything that needs correction. The only hope for the world is in bringing the human mind into contact with divine revelation."

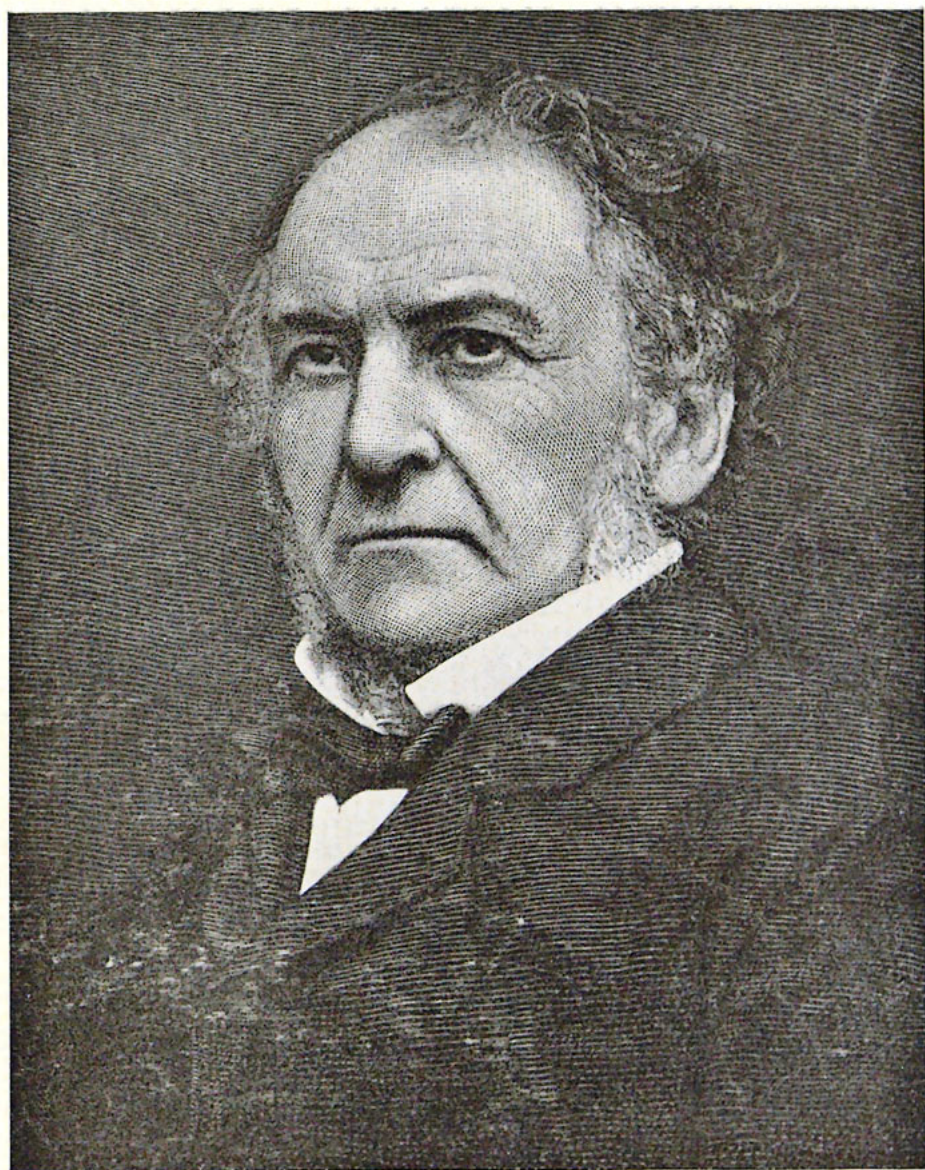
In all of his associations and administrations, he was essentially Christian, and he was loved for his kindness to the common people.

His housekeeper had a son who was a cause of heartbreak and worry to his mother because of his waywardness. She timidly asked Mr. Gladstone if he could do something, for she felt his advice would be heeded. In answer to her request, he admonished the young man, knelt and prayed with him, committing him to the Lord, "who will save those who come unto Him."

As he grew older, he was asked if his faith ever wavered. He replied, "The longer I live, the stronger grows my faith in God."

Mr. Gladstone was dearly beloved of all the people who knew him. His spiritual life was known to every one, and his influence was felt throughout the country. The world lost not only a great statesman, but also a consecrated Christian, when Mr. Gladstone passed into the presence of the Lord, whom he loved so dearly.





WILLIAM GLADSTONE



## FLORENCE NIGHTINGALE

1820-1910

FLORENCE NIGHTINGALE is a burning example of a Christian who knows what God wants her life to be, and, against all obstacles, reaches that position. From childhood Florence longed to be a nurse, and she spent much of her time aiding those who were ill, and caring for animals of all kinds. Visitors at her luxurious home in England commented that they had never seen a child who was so thoughtful of the comfort and pleasure of others. As she grew older, the easy, monotonous life which she led began to taunt her. She felt that God would have her to be of some benefit to the world, not to stay at home and crochet.

However, when she broached her desire to study nursing, her parents were aghast and replied that she might as well scrub floors. Undaunted, Florence later left for a training school in Germany and endeavored to lift the profession of nursing to an exalted position, from the degraded, unsanitary state it then held.

She became the superintendent of a London nursing home, and, in 1854, during the Crimean War, left for the Barrack Hospital at Scutari. This hospital was rotten with vermin and filth. The sanitation was deplorable and soldiers were dying from disease and wounds. It has been estimated that there were four miles of beds in the hospital. She was not kindly received by officials, but she began a reform that has benefited humanity every since. She became an invalid in later years because of the superhuman work she forced herself to accomplish while at Scutari. The soldiers worshipped her. Every night Miss Nightingale would kneel at the bedside of each soldier, pray and read the Bible to him. One of the soldiers wrote:

"She would speak to one and another, and nod and smile to many more; but she could not do it to all, you know, for we lay there by hundreds; but we could kiss her shadow as it fell, and lay our heads on our pillows, again content."

The world has been blessed by this consecrated life. Miss Nightingale has been honored by many dignitaries and was one of the founders of the Red Cross. However, she felt that it was only by the grace of God that she was able to accomplish anything for humanity. She once said: "If I could give you information of my life, it would be to show how a woman of very ordinary ability has been led by God in strange and unaccustomed paths to do in His service what He has done in her. God has done all, and I nothing. I have worked hard, very hard, that is all, and I have never refused God anything."





FLORENCE NIGHTINGALE



## EVANGELIST

DWIGHT LYMAN MOODY

1837—1899

DWIGHT L. MOODY, the world-famous evangelist, manifests, in his life, the far-reaching results of yieldedness to God. His influence was not confined to one locality, but it is truly said of him that he moved England and America for God. His preaching left its imprint upon countless lives. Because of his earnest endeavor and his careful consideration of every opportunity, he reached more than one hundred million people with his voice and pen in forty-four years of labor for God. This was achievement; yet in his success he counted himself as nothing and Christ as all.

Man attributes the success of an individual to some unusual personal quality, to education, or to training. Mr. Moody had none of these, yet no man has surpassed him in his power of attraction and influence. His marvellous ability and leadership cannot be explained by any particular natural gift, for he had none. When he first rose to speak in prayer meeting, one of the deacons assured him that he would, in his opinion, serve God best by keeping still. What then, did he have? He had the life of Christ; and through constant communion with Him and daily study of His Word, he had a likeness to Christ which caused men to listen to him and to believe him. He loved the souls of men with the love of his Savior. His simple language won for him a place in many a heart; and won for Christ souls that others seemed not to reach. It is true that Moody, an unschooled country boy, became what he was by the grace of God.

Mr. Moody undoubtedly was a powerful leader of men because of his determination to give up his will to God. He heard the statement "The world has yet to see what God will do with a man who is fully consecrated to Him." To this his answer was, "I am a man, and it lies with the man himself whether he will or will not make that entire and full consecration. I will try my utmost to be that man." Surely the world has seen that man in Dwight Lyman Moody, who consecrated himself thoroughly and completely to the service of God and humanity. His yieldedness to God was the secret of his devoted life.





DWIGHT L. MOODY

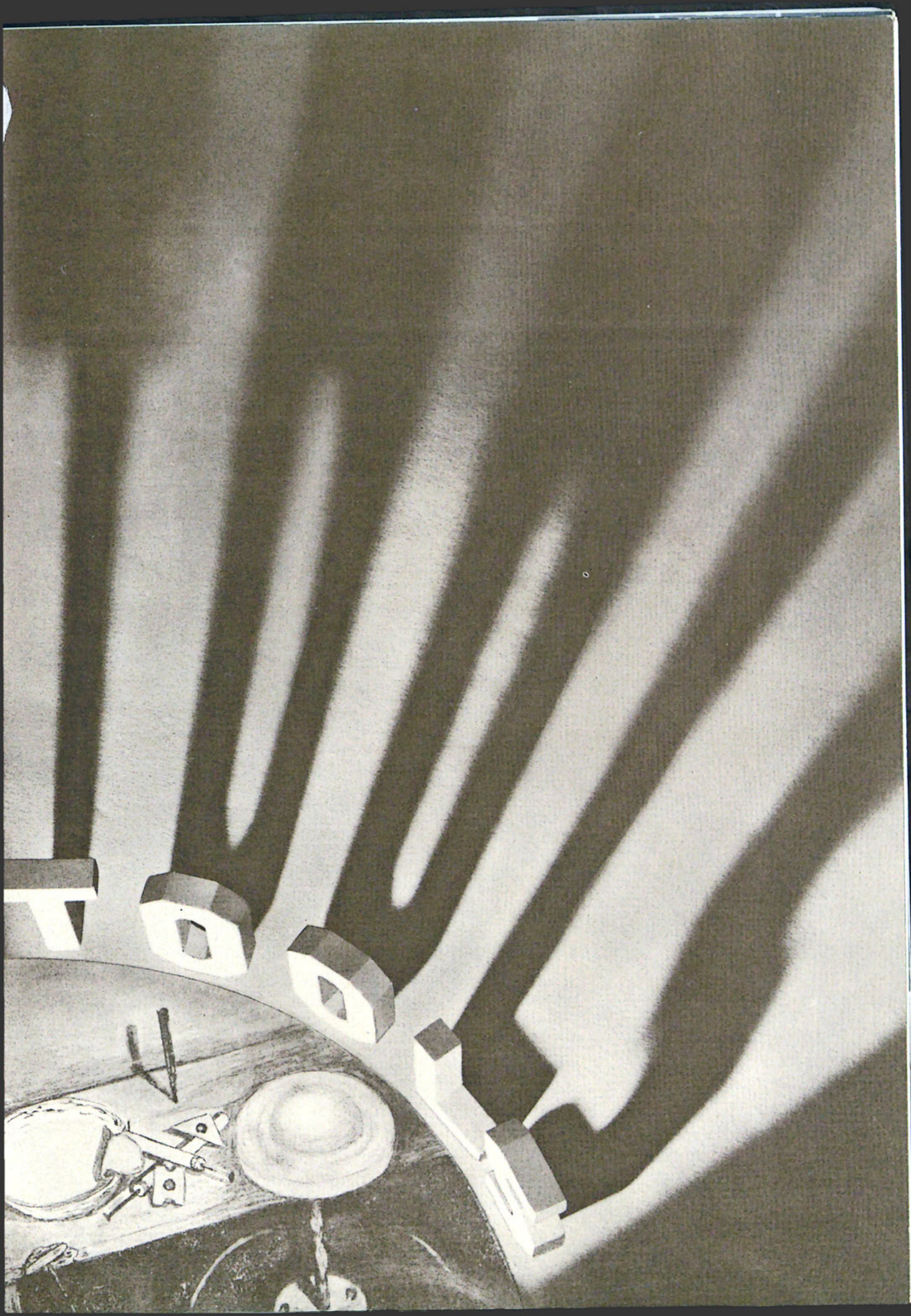


# T O O L S

Every workman must have tools. In performing His plan the great Master Potter uses many instruments. "Yield your bodies as instruments of righteousness," directs the Holy Spirit through Paul. Yielded lives are the tools which the Master Workman employs in molding other vessels for His service.

We see our school with all of its equipment and buildings as the workshop, and our Faculty, board of directors, matrons, secretaries, and other workers as tools in the hands of the Lord to shape the lives of the students.







Our President  
W. B. RILEY









## FACULTY

**W. B. Riley, B.A., M.A., D.D.**

Baptist  
Homiletics  
Parliamentary Practice  
(Picture on page 25)

**Robert L. Moyer, D.D.**

Baptist  
Analysis  
Systematic Theology  
Synopsis



**W. F. McMillin, B.A., D.D.**

Presbyterian  
Exegesis  
Hebrew

**Dorothy Hanna**

Baptist  
Parliamentary Law  
Typing, Shorthand  
Bookkeeping  
Daily Vacation Bible School Methods



**Norman B. Harrison, B.A., D.D.**

Presbyterian  
Polemics  
Christian Evidences

**Dudley Thimsen, Th.B.**

Baptist  
Orientalism  
Bible Geography



**Evalyn Camp, B.A.**

Baptist  
Religious Education  
Missions

**Walter Horn, B.A., Th.B.**

Presbyterian  
Christian Ethics



**C. A. Aling, M.D.**

Baptist  
Medical Lectures

**Frank C. Bass**

Baptist  
Personal Work  
Practical Work



**A. F. Broman, B.S., Th.B.**

Presbyterian  
Greek

**John Tallmadge Bergen, M.A., D.D.**

Presbyterian  
Apologetics  
Greek  
Literary Form



## FACULTY

**Mrs. W. B. Riley, B.A.**

Baptist  
Etiquette  
English  
French



**Mrs. Edwin Hartill, B.A.**

Baptist  
Public Speaking

**T. S. Higgins, Th.B.**

Presbyterian  
Homiletics  
Evangelism



**H. Warren Allen, B.S., Th.B.**

Presbyterian  
Homiletics  
Biblical Introduction

**Mrs. Maude F. Groom, B.A.**

Baptist  
French  
Greek  
Church History  
Bible History



**George C. Krieger, B.A., B.Mus.**

Methodist  
Freshman Chorus

**Earl V. Pierce, B.A., D.D.**

Baptist  
Christian Philosophy  
Christian Psychology



**Edward L. Pearson, Th.G.**

Baptist  
Applied Christianity II

**G. G. Vallentyne, D.D.**

Methodist  
Applied Christianity I



**James P. Davies, B.A.**

Baptist  
Freshman Sight Reading  
Choral Club  
Junior and Senior Chorus  
Conducting

**Helene A. Rensch**

Baptist  
English  
Journalism  
Literature

**Mrs. Alice M. Vigen**

Baptist  
English  
(Picture on page 39)





## OUR FACULTY

*Dr. Moyer, Mrs. Riley,  
Dr. Riley*



*My Kingdom for an Inspiration*

*Will this do? A perfect pose*

*The Lost Chord*



*The Pilot's  
"Wrench"*

*Philosophical  
Earle*

*"Yah, vun fine  
paint yob"*

*I'll help*



*The Riley's  
"Buick"*

*Anoka's best*

*What a "Jane"!*

*Azeright, who's  
next?*





## FIRST BAPTIST CHURCH

RECOLLECTIONS of

Dr. W. B. Riley . . . . Concerts . . . . Choir

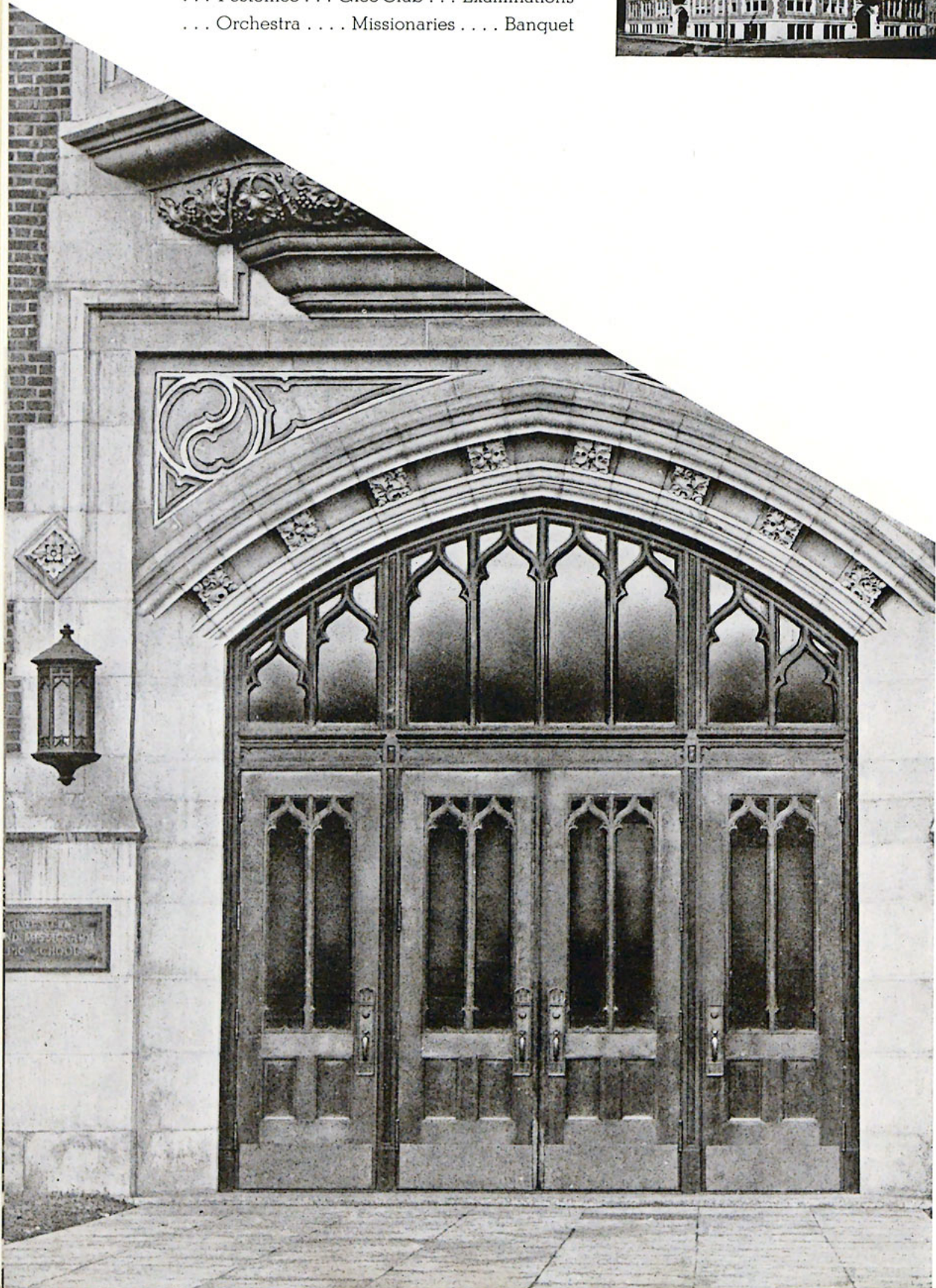
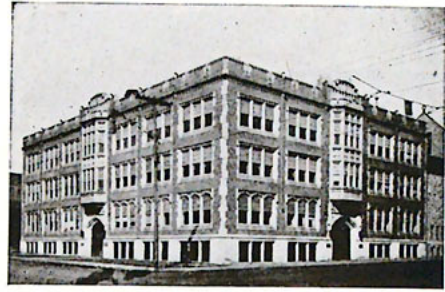
. . . . Baccalaureate . . . . Commencement





# JACKSON HALL

REMINISCENCES of . . . Registration . . .  
Classes . . . Friends . . . Teachers . . . Chapel  
. . . Postoffice . . . Glee Club . . . Examinations  
. . . Orchestra . . . Missionaries . . . Banquet







## STIMSON HALL

MEMORIES of . . . . Harmonizing  
Six o'clock Bell . . . Wrestling Matches  
Instrument Practice . . . . Cramming











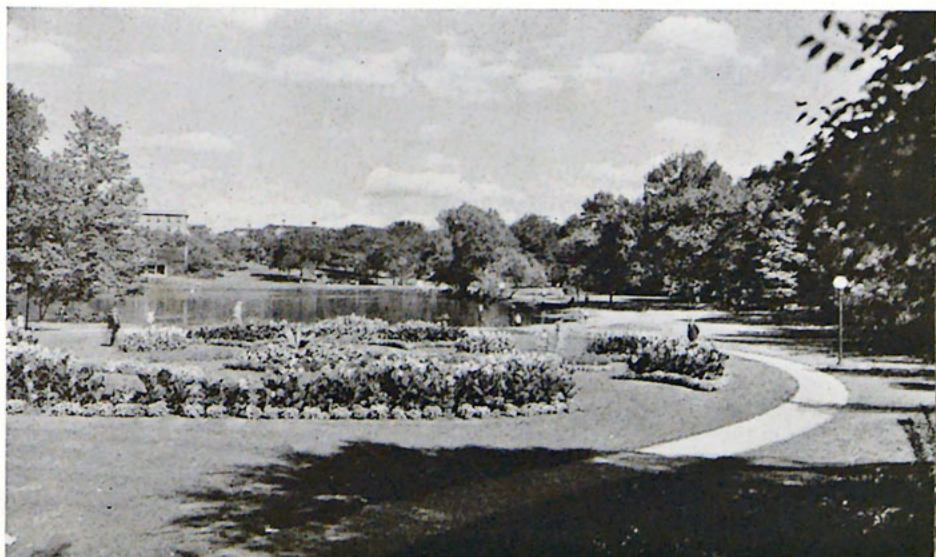
## RUSSELL HALL

RECOLLECTIONS of  
Fellowship . . Midnight Parties  
... Ping Pong ... Study Hours  
... Meals ... Guest days ...  
Cleaning Days . Parlor Visitors



## LORING PARK

REMEMBRANCES of  
Tennis . . Strolls . . Benches  
... Moon ... Breakfasts ...  
Horseshoe ... Skating ...  
Snow Statues





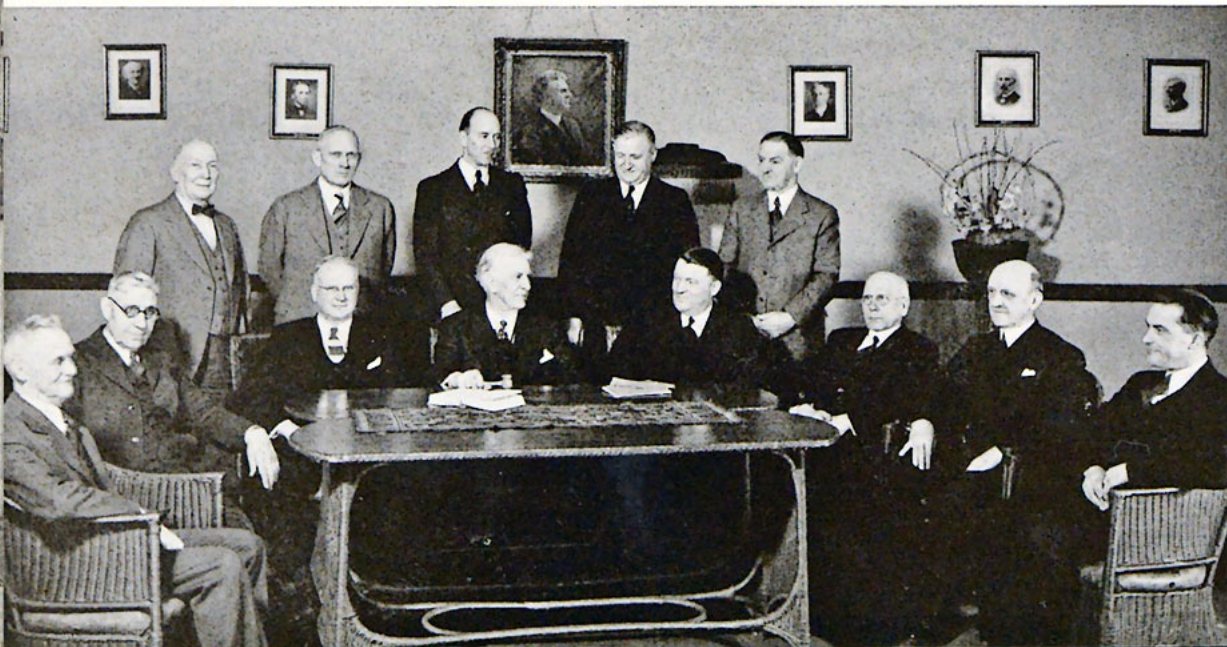
## THE BOARD OF DIRECTORS



Small pictures at left; from top to bottom: J. Colgate Buckbee, president, Bureau of Engraving; Dr. Earle V. Pierce, Lake Harriet Baptist; and Dr. S. Marx White, physician. (These were absent when large picture was taken.)

Seated, left to right: S. E. Robb, treasurer of school; Archer Young, prominent business man of Faribault; W. H. Schmelzel, business man, Jacksonville, Florida; Dr. W. B. Riley, president, pastor, First Baptist Church; Peter MacFarlane, superintendent, Union Gospel Mission, St. Paul; Dr. G. G. Vallentyne, Park Avenue Methodist; E. A. Crosby, treasurer, Minneapolis Street Railway Company (retired); John R. Siemens, First Baptist, Hastings.

Standing, left to right: C. K. Ingersoll, cashier, Van Dusen Harrington Elevator Company; A. J. Bisbee, accountant, Hallet & Carey Grain Company; A. O. Bjorklund, attorney, Soo Line Railway Company; N. T. Mears, president, Buckbee-Mears Engraving Company; and C. T. Shoop, instructor, University of Minnesota.





## HIDDEN TOOLS

MANY times we have wondered how our President, Deans, and Faculty accomplish all that they do. When we investigated the situation we found the hidden tools.

We needed only to step inside the offices of Dr. W. B. Riley, Dr. R. L. Moyer, and Mrs. W. B. Riley to discover that their secretaries, Mrs. Jennie Weniger, Miss Marion Lovering, and Mrs. Doris Ham, are kept busy taking dictation, answering telephones, and running errands.

At the Information Desk we met Mrs. Mildred Hartill. She was ready and willing to give us all the information we desired. While we were there we were amazed at her ability to operate the switch board, answer questions, distribute mail, check classbooks, and handle the lost and found articles.

At the treasurer's office we met Mr. S. E. Robb. Since the founding of Northwestern he has been faithful to his task as treasurer. He is assisted by two bookkeepers, Miss Georgia Riley and Miss Marjorie Hodder.

While passing through the hall, we saw two men who appeared to be very busy. They proved to be Northwestern faithful custodians, Mr. H. H. Mitchell and Mr. Jack Stransky, who, with the aid of a corp of students, keep our buildings clean and comfortable.

After much thought concerning these hidden tools we concluded they play an important part in Northwestern's success. We found all were faithful to their God-given tasks. "But now hath God set the members every one of them in the body as it hath pleased Him" (I Cor. 12:18).

*Mrs. Mildred Hartill*

*Marion Lovering*

*Mrs. Doris Ham*

*Mrs. Jennie Weniger*

*Georgia Riley*

*Marjorie Hodder*

*Mr. S. E. Robb*

*Otto Franke*

*Jack Stransky*





## "I WENT DOWN TO THE POTTER'S HOUSE"

WHAT sort of dishes were in Eve's pantry? Since from the dawn of time man has eaten food from some sort of vessel, it is plausible to suppose that Adam and Eve had vessels of clay. The earliest type of dish found is of that substance, and we know that pottery was made of clay as far back as 4,000 B. C. The origin of pottery making is lost in the dim mists of antiquity, but the process has remained practically the same.

Our subject is of particular interest to Christians, as the Word abounds in references to the potter and the clay. In order to understand these figures of speech, one must have a little knowledge of the process of shaping a lump of clay into a useful cup, or an ornamental vase or bowl.

Possibly, because of its abundance, clay was and still is the chief material in making pottery. The first step in the preparation of the clay is the removal of all impurities. The clay is then mixed into a thick paste called the "slip." The excess moisture is drawn off until the clay reaches a pliable stage.

This moist substance is made ready for the throwing by a process called wedging. The potter cuts the clay into small pieces, takes a piece in each hand, and throws it violently down on the bench. He then cuts the mass and crushes it together again. This strenuous treatment is repeated until, when the clay is tested by drawing a wire through it, no bubbles are found. Wedging is essential because a small bubble or lump is sufficient to ruin the product. So small sins, unnoticed by us, destroy the testimony we might otherwise bear.

Literature has much to say of the wheel, the oldest of the potter's tools, which is used for shaping deep circular vessels like cups and vases. It is simply a round piece of board set horizontally on top of a revolving spindle, the speed of which is controlled by the potter. On this sort of wheel the ancient Greeks fashioned their beautiful vases. The early Mexicans and Peruvians were skilled in its use, and it is employed to some extent even today. The potter, who is called the "thrower," throws a lump of clay on the wheel so that it sticks fast, revolving with the wheel. As the wheel spins, he fashions the desired article with skilled hands. To the watcher it appears like a piece of magic, so quickly does the clay respond to his touch. He shapes the walls by working up from the base. His fingers, bent in a peculiar manner, touch the top of the bowl and it rises into a beautiful vase. With another touch, the top rolls over into a lip. If he is making a cup or mug, a handle is fashioned and glued on with slip.



When the object is finished, he draws a wire deftly between it and the board, lifts it, and puts it away to dry. Pieces of pottery made in this way are known as "thrown ware."

The quality of the finished vessel depends on the chemical reaction which takes place when it is heated in the firing kiln. Although improvements have been made, the general principles of a modern firing kiln remain the same as in the primitive ones. The kilns are usually built with an upper and a lower chamber. A perforated floor between them allows the heat from the fire in the lower chamber to "bake" the clay pots that are placed in the upper compartment. The potter wants the heat, and not the flames, to harden the vessel. The temperature necessary for perfecting and hardening these vessels varies greatly in intensity, but occasionally it reaches ten to fifteen hundred degrees Fahrenheit.

The potter's wheel appealed to the ancients as a marvelous invention. The Egyptians maintained that it was given to man by the immortal gods, and that the first man was fashioned upon it. Homer compares the spinning of the potter's wheel to the rhythm of the dance. Jeremiah compares the fashioning of clay on the wheel with the making and unmaking of nations under the Divine hand.

"Then I went down to the Potter's house, and, behold, he wrought a work on the wheels. And the vessel that he made of clay was marred in the hand of the potter; so he made it again another vessel, as seemed good to the potter to make it. . . . O house of Israel, cannot I do with you as this potter? saith the Lord. Behold, as the clay is in the potter's hand, so are ye in mine hand, O house of Israel." (Jer. 18:3, 4, 6).

How God grieved over the waywardness of Israel! How disobedient they were during the process of molding, yet how infinitely patient was the Potter.

Today, as in every generation from the beginning of time, the Divine Potter is fashioning the lives of His children, and shaping them in the mold of His righteousness and great grace. How long and how patient are His labors of love! We are tried with fiery trials that we may become firmly established in our faith in Him, but always He takes the brunt of the flames "for He will not suffer us to be tempted above that we are able," that when we come forth from these testing, we may stand with the beauty of the Lord upon us. Whereas the Law made nothing perfect, grace makes possible perfection in Him.



# C L A Y

"Thou hast made me as the clay" (Job 10:9). Scripture likens the man in God's hand to clay in the hands of the Potter. Students, like clay, are digged from a pit (Psalm 40:2).

In our studies we are washed in water, the Word of God. "That he might sanctify and cleanse it with the washing of water by the word" (Ephesians 5:26). By the trials of every day experience, as we work and play together, impurities are sifted out. "But he knoweth the way that I take: when he hath tried me, I shall come forth as gold" (Psalm 23:10).

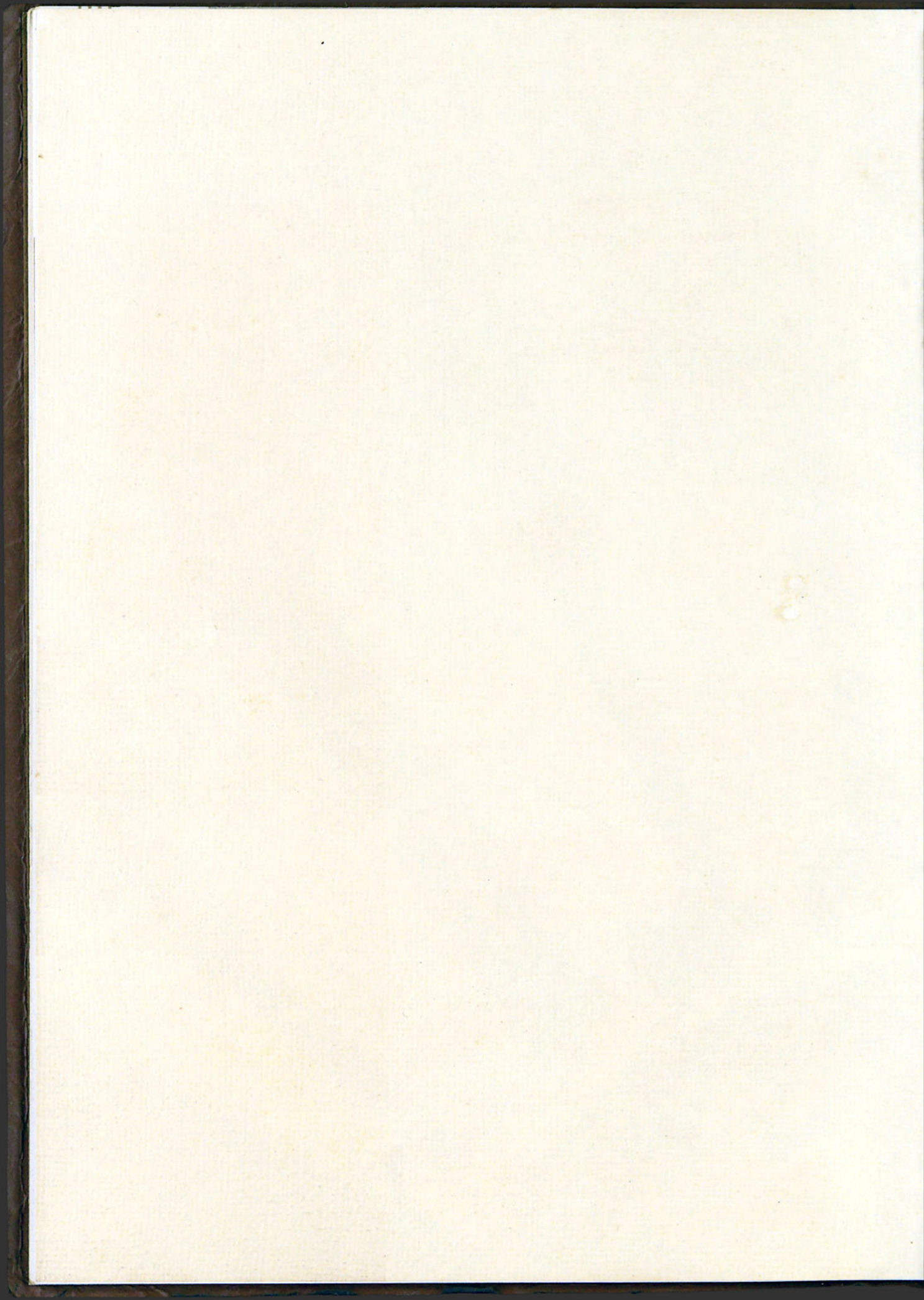
In our practical work we are molded on the wheel of experience, "Behold, as clay is in the potter's hand, so are ye in mine hand" (Jeremiah 18:3).

In our fellowship with Christ we are stamped with God's design. "It is turned as clay to the seal" (Job 38:14). "Changed into the same image from glory to glory even as by the Spirit of the Lord" (II Corinthians 3:18).











## SENIORS

All Seniors are on the Scroll Staff

Mrs. Alice Marie Vigen

Lee C. State  
Galt, Iowa  
Bible Course

*Student Pastor (Pres.  
Sr. Class)*

John Hiebert  
Colony, Oklahoma  
Missionary Course

*Vice Pres. Sr. Class,  
Choral Club.*

Gladys M. Sorensen  
Westbrook, Minnesota  
Bible Course

*Sec. Sr. Class, N.W.B.S.  
Trio, D.V.B.S.—Minn.*

Jacob J. Reimer  
Cordell, Oklahoma  
Bible Course

*Treasurer  
Master's Four Quartette,  
D.V.B.S.—Minn.*

Harry W. Abrahamson  
Iron, Minnesota  
Bible Course

*Orchestra, Glee Club,  
Gospel Mess. Quintette.*

Carl F. Barber  
Hayward, Minnesota  
Bible Course

*Choral Club, Student  
Pastor, D.V.B.S.—Minn.*

Allan St. Clair Bennett  
Corry, Pennsylvania  
Bible Course

*Gospel Mess. Quintette,  
Orchestra.*

Atola S. Benson  
St. Paul, Minnesota  
Bible Course

*Child Evangelism, D.V.  
B.S.—Minn.*

Fremont L. Blackman  
Waterloo, Iowa  
Bible Course

*Pres. Jr. Class, Treas.  
Mission Band, Glee Club.*

Florence Boslough  
Freeport, Illinois  
Bible Course

*Pilot Staff, D.V.B.S.—  
Wis.*

Ruth N. Boslough  
Freeport, Illinois  
Bible Course

Carrie E. Buck  
Crookston, Minnesota  
Bible Course

*Mission Band, D.V.B.S.  
—Minn.*

Viola Carpenter  
Isanti, Minnesota  
Missionary Course

*D.V.B.S.—Minn.*

Beulah I. Covell  
Two Harbors, Minnesota  
Missionary Course

*Mission Band, D.V.B.S.  
—Minn.*







Esther M. Crane  
St. Peter, Minnesota  
Bible Course

*D.V.B.S.—Minn.*



Vivian V. Ditlefson  
Blooming Prairie, Minn.  
Secretarial Course

*D.V.B.S.—Ozark Mts.*



Paul E. Dixon  
Waterloo, Iowa  
Bible Course



Dwight A. Duncan  
Coalwood, Montana  
Bible Course

*Forum Pres., D.V.B.S.—Mont.*



Edward E. Erickson  
Glen Flora, Wisconsin  
Missionary Course

*Asst. Pastor, Orchestra.*



Norma V. Falk  
Maple, Wisconsin  
Missionary Course

*Mission Band, D.V.B.S.—Wis.*



Anna L. Fast  
Mountain Lake, Minn.  
Bible Course

*D.V.B.S.—Minnesota.*



David K. Fast  
Fairbury, Nebraska  
Bible Course

*Vice Pres. Jr. Class, Master's Four Quartet, Choir Dir.*



Velma R. Fisher  
Hallowell, Kansas  
Missionary Course

*Mission Band, Choral Club, D.V.B.S.—Kans.*



Gertrude H. Friesen  
Fairbury, Nebraska  
Secretarial Course

*Glad Tidings Quartette, Choral Club, D.V.B.S.—Nebr.*



June E. Gravatt  
Minneapolis, Minnesota  
Bible Course

*Choral Club, D.V.B.S.—Minn.*



Agnes W. Harder  
Inman, Kansas  
Missionary Course

*Mission Band, D.V.B.S.—Minn.*



Menno Harms  
Cordell, Oklahoma  
Bible Course

*Choral Club, Glee Club.*



Ruth V. Heck  
Deer River, Minnesota  
Missionary Course

*Pilot Staff.*



Alma M. Hein  
Pipestone, Minnesota  
Bible Course

*D.V.B.S.—Minn.*



Hulda Hiebert  
Colony, Oklahoma  
Missionary Course

*Glad Tidings Quartette, Mission Band.*



Norma E. Jensen  
Independence, Iowa  
Bible Course

*Mission Band, Choral Club, D.V.B.S.—Iowa.*



Harry M. Johnson  
Lansford, North Dakota  
Missionary Course

*Choral Club, D.V.B.S.—Minn.*



Magda E. Johnson  
Larsmont, Minnesota  
Secretarial Course

*Pilot Staff, Choral Club, D.V.B.S.—Mont.*



Minerva I. Johnson  
Lake Crystal, Minnesota  
Missionary Course

*Orchestra, Choral Club, D.V.B.S.—Minn.*



Nina M. Johnson  
Cook, Minnesota  
Missionary Course

*Forum Rep. Jr., D.V.B.S.—Minn.*



Ida H. Koehne  
Robbinsdale, Minn.  
Bible Course



Howard Knutson  
Granite Falls, Minnesota  
Missionary Course

*Vice Pres. Mission Band, Vice Pres. Jr. Class, D.V.B.S.—Iowa.*



Albert A. Kuehl  
Hopkins, Minnesota  
Bible Course

*D.V.B.S.—Minn. Pilot Staff, D.V.B.S.—Minn.*



Anabel Lee Laux  
Torrington, Wyoming  
Bible Course  
*Choral Club.*

Anne L. Leander  
Princeton, Minnesota  
Bible Course  
*Mission Band, D.V.B.S.—Minn.*

Julian Leen  
Verndale, Minnesota  
Bible Course  
*D.V.B.S.—Minn.*

Ralph C. Lutter  
Fairmont, Minnesota  
Bible Course  
*Male Quartette, Forum Rep. Sr., Glee Club.*

Thora L. McCauley  
Minneapolis, Minnesota  
Secretarial Course  
*Pilot Staff, Choral Club, Assoc. Ed., Scroll.*

Evelyn L. Mallery  
Bear Lake, Pennsylvania  
Bible Course  
*N.W.B.S. Trio, Forum Rep. Sr., Mission Band.*

Earle Matteson  
Vancouver, B. C.  
Bible Course  
*Gospel Mess. Quintette, Asst. Pastor, Orchestra Leader, Editor, Scroll.*

Mary F. Megchelsen  
St. James, Minnesota  
Missionary Course  
*Pilot Staff, Choral Club, D.V.B.S.—Minn.*

Eunice Nelson  
Montevideo, Minnesota  
Missionary Course  
*Sec'y Mission Band, Girls' Trio, D.V.B.S.—Minn.*

Frances Norton  
Anoka, Minnesota  
Bible Course  
*Sec. Soph. Class, D.V.B.S.*

Edith C. Porter  
Winnebago, Minnesota  
Secretarial Course  
*Pilot Staff, D.V.B.S.—Minn.*

Robert H. Reed  
Anoka, Minnesota  
Bible Course  
*Glee Club, Orchestra, D.V.B.S.—Minn.*

Alice Rogers  
Waterloo, Iowa  
Bible Course  
*Sec. Mission Band, D.V.B.S.—Iowa.*

Winston R. Rogers  
Waterloo, Iowa  
Bible Course  
*Glee Club, D.V.B.S.—Iowa.*

Harland L. Sauser  
Waterloo, Iowa  
Bible Course  
*Junior Church Pastor, Glee Club.*

Marie A. Sizer  
Council Bluffs, Iowa  
Missionary Course  
*D.V.B.S.—Wis.*

Marjorie E. Smith  
Meadville, Pennsylvania  
Missionary Course  
*Mission Band, D.V.B.S.—Penn.*

Allen W. Starch  
Bruno, Minnesota  
Bible Course  
*Mission Band.*

Helen C. Steen  
Minneapolis, Minnesota  
Bible Course  
*D.V.B.S.—Minn.*

Clinton A. Talbert  
Hopkins, Minnesota  
Bible Course  
*Treas. Mission Band, '35.*

Mary E. Van Kirk  
Rochester, Minnesota  
Secretarial Course  
*Mission Band, D.V.B.S.—Minn.*

Minnie E. Waage  
St. Paul, Minnesota  
Missionary Course  
*Mission Band, D.V.B.S.—Minn.*

Paul K. Wells  
Clinton, Iowa  
Missionary Course  
*Glee Club, Mission Band.*

Blanche L. Westgate  
LeCenter, Minnesota  
Secretarial Course  
*Mission Band, D.V.B.S.—Wis.*







## FRESHMEN

Adrian, Jack  
Ahlberg, Margaret  
Albus, Harry  
Anderson, Bernice

Barber, Ellen  
Bonnin, Bernice  
Carstensen, Willard

Cook, Francis  
Dahlenburg, Paul  
Davis, Illa  
Discoe, Kerrie

Duerre, Franklin  
Eaton, Mrs. Mabel  
Edinger, Lillian

Ekerholm, Donald  
Etherington, Alice  
Ewert, Amanda  
Ewert, Martha

Fadenrecht, Albert  
Fast, Sarah  
Friesen, Anna

Fromdahl, Bernard  
Glasspoole, Christine  
Goodman, Earl  
Grey, Merrill

Holcomb, Otha  
Hooge, John  
Jabs, Adolph

Johnson, Otto  
LaBonte, Clarence  
Liebelt, Annette  
Lindman, Bernard

Lundell, Archie  
Lundmark, Dorothy  
Lundquist, Maebelle

Lutz, Emma  
Marshall, Gladys  
Molkenthin, Elizabeth  
Moore, Grace

Mulder, Ralph  
Meyers, Michael  
Peterson, Everette

Reimer, Helena  
Shambo, Peter  
Stoesz, Aganatha  
Swedberg, Gorden

Teichroew, Nettie  
Waltner, Hilda  
Anderson, Alvin

## SOPHOMORES

Anderson, Ethel  
Anderson, Evelyne  
Anderson, Gladys  
Anderson, Ray

Armitage, William  
Bach, Harriet  
Barry, Arnold

Beatty, Donald  
Beckman, Donna  
Beckwith, Marguerite  
Berglund, LaVerne

Bergstrom, Violet  
Brink, Phyllis  
Bronleewe, Ruth

Brown, Vernon  
Brygger, James A.  
Burgess, Marvin  
Campa, Irene

Carter, Barbara  
Chilson, Viola  
Christensen, Elsie

Claassen, Irving  
Clevenger, Garwin  
Clinger, May  
Clure, Margaret

Collins, Alvin  
Cordell, Dorothy  
Crail, Wesley

Cunningham, Barney  
Dahl, Myrtle  
DeNeui, Arthur J.  
Dennis, Edith

Dickey, Naomi  
Discoe, Irma  
Drown, Ruby

Drown, Ruth  
Duerre, Evangeline  
Elbert, Von  
Emerson, Arthur

Endicott, Anita  
Entner, Earl  
Fagerstrom, Stanley

Frazier, Dick  
Gibbons, Helen  
Golden, Adeline  
Good, Philip

Goosen, Linda  
Grant, Margaret  
Grobe, William

Guida, Carol  
Gustavson, Laverne  
Gutzler, Barbara  
Hall, Buford

Hall, Carolyn  
Hall, Grace  
Stigelmayer, Edith



Halvorson, Geraldine  
Hampton, Henrietta  
Hansen, Eleanor

Hvitved, Lillian  
Jacobson, Myrtle  
Jacobsson, Margaret

Kindred, Gloris  
Koehler, Louise  
Krull, Edna

Lee, Marjorie  
Leonardy, Alene  
Lietze, Rose

Meyer, John  
Miller, Alta  
Miller, Grace

Moore, Burton  
Moore, Rosa  
Moritz, Wesley

Nesing, Helen  
Ness, Mildred  
Neubert, Alma

Nordeen, Archie  
Norris, Wilda  
Teichroew, Albert

Piguet, Lola  
Preheim, Hermie  
Prochnow, Orlette

Rhoads, Conrad  
Rhodes, Eleanor  
Rich, Howard

Sausser, Berneice  
Sawatzky, William  
Shaner, Harry

Stalcup, MaryJo  
Stanton, Inez  
Steiber, Marie

Thomas, Louise  
Thompson, Gordon  
Volkenant, Barbara

Whyte, Elmer  
Wiens, Susie  
Wilder, Earl

Hays, Jean  
Henry, Nettie  
Hodder, Marjorie  
Houk, Janet

Jensen, Ruth  
Johnson, Hazel  
Johnson, LaVerne  
Johnston, Amelia

Kuebler, Helen  
Kuehl, Alberta  
Kuehl, Norman  
LaRue, Elsie

Lindberg, Doris  
McCutchan, Merel  
Megchelsen, Heriet  
Melvin, Grayce

Miller, Mable  
Mode, Violet  
Moe, Esther  
Moore, Bertha

Mould, Evelyn  
Mulder, Frances  
Nelson, Andrew  
Nelson, Helen

Neville, Dwight  
Newton, Thelma  
Nickerson, Blanche  
Nodell, Betty

Pegors, Mahlon  
Peterson, Irene  
Peterson, Pearl  
Peterson, Violette

Quiring, Elizabeth  
Ramsey, Wycliffe  
Reinarz, Helen  
Reitmeier, Ardis

Rogers, Hazel  
Rowland, Harden  
Rowland, Virginia  
Sanasac, Rupert

Smith, Marie  
Snyder, June  
Solvang, Helen  
Spiegel, Irving

Unrau, Henry  
Stetzer, Beatrice  
Summers, Oswell  
Tebben, Hannah

Walker, Norma  
Wallace, Robert  
Walton, Elizabeth  
Whitaker, Joyce

Wright, Mary  
Zarek, Ruth



## SPECIAL STUDENTS

Voss, Henry  
Clark, Mrs. Margaret  
Adrian, Mrs. Elsie  
Genung, Grace

Jantz, Lydia  
Schumann, Lavina  
Smith, Dorothy  
State, Mrs. Julia



## JUNIORS

Abrahamson, Ingvald  
Anderson, Gerald  
Anderson, Marian

Anderson, Philip  
Bachtell, Ivan  
Barnes, Esther  
Barnes, Kenneth  
Barons, Sherman

Bast, Lorraine  
Bennett, Marie  
Berglund, Eva  
Bergalieu, Abilene

Beulah, Eva M.  
Bliss, Vernon R.  
Brink, Ralph  
Brien, Neva

Bystrom, Louise  
Callister, Bernice  
Cambron, Mark G.  
Chamberlin, FloDella

Churchward, Vila  
Clay, Edward  
Collins, Gladys  
Collins, Mildred

Cook, Lydia  
Dillavou, Cora  
Dodge, John  
Drewitz, Elsie

Dunwell, Evelyn  
Durant, Velma  
Eekhoff, Wiert  
Erickson, Ruth

Erickson, Walfred  
Fonberg, Gordon  
Flesher, Mrs. Lucille  
Flesher, Walter

Forseth, Mae  
Forsman, Stanley  
Fry, Marian M.  
Friesen, Mary

Friesen, Peter  
Frost, Maryan  
Gallmeier, Leila  
Giffin, Louise

Gilbertson, Verna  
Goosen, Edwin  
Green, Esther M.  
Grey, Beth

Gronlund, Florence  
Hansen, Helen  
Hansen, Irene  
Hansen, Pearl

Harms, Frank  
Howarth, Doris P.  
Jamison, Blanche  
Jantz, Lena

Johnson, Dallas  
Johnson, Hilda  
Johnson, Roy  
Johnson, Wesley

Kencke, Clifford  
Kruegel, Jack  
Laux, Edward  
Leppke, Harold

Lindsey, Kathleen  
Lyford, Florence A.  
McCuaig, Warren  
Mason, Lawrence

Miller, Alice  
Molkenthin, Fred  
Nelson, Marie  
Nelson, Ruth

Norberg, Elof  
Norton, Edwin  
Norton, Paul  
Page, Ruby

Patzsch, Bernice  
Peck, Catherine  
Peterson, Lawrence  
Phelps, Beulah

Reed, Mae  
Rienersma, Lula  
Risius, Freda  
Ristesund, Ruth

Rogers, Leta  
Schoenwald, Harvey  
Schultz, Anna  
Seglem, Silence

Siple, Harriet  
Skoglund, Thelma  
Smith, Glen  
Smith, Mabelle

Smith, Virtue  
Snyder, Emily Mae  
Solomon, Lawrence H.  
Sorenson, Howard

Stanley, Harold  
Stratton, Virginia  
Strong, Marguerite  
Swift, Harlon  
Taylor, Edith

Thrall, Don  
Voetmann, Esther  
Trimble, Lois  
Jacobson, Victoria

Vorpahl, Forrest  
Walters, Eunice  
Walton, Henry  
Weniger, Max

Wiens, Peter  
Wilcox, Archie  
Williams, June  
Norr, Harriet



## ASSEMBLING OURSELVES TOGETHER

Our week is filled with blessed communion with our Lord, and fellowship with His children. The best part of our school life is the time we spend together in prayer, and in meditation on the Word.

### Chapel

In the middle of the morning there is a delightful intermission of twenty minutes led by our Dean, Dr. R. L. Moyer. We hear special speakers, unite in prayer requests, and enjoy musical numbers.

### Prayer Groups

The organized classes meet one morning a week before classes for a prayer meeting. Groups of students from various states band together for prayer. Every Friday night there is a Student Fellowship Meeting at Russell Hall, one of the dormitories. Each class is preceded by a word with the Father.

### Student Forum

The Forum is made up of all the students and is responsible for picnics, parties, and student fellowship meetings. The dues are ten cents a semester. The Forum this year bought a screen and projector for the moving pictures of the school, raising a hundred dollars to do so. The cabinet, consisting of the officers, and representatives from each class, makes all recommendations to the larger group. They meet once a week for prayer and consideration of problems. Officers this year are president, Dwight Duncan; vice-president, Wesley Johnson; treasurer, Clarence LaBonte; secretary, Evelyn Mallory.

### Mission Band

The purpose of this band is to arouse, maintain, and extend missionary interest, and to challenge the students to a right response to the Lord's command, "Go ye." Every morning of the week at a Mission Band prayer meeting various countries and missionaries are remembered in prayer. It is not unusual for students to say of these gatherings, "Our Lord called me to go as a missionary, while I was praying one morning."

One hour a week we hear a missionary speak. Every year, through pledges made by the students, hundreds of dollars are sent to home and foreign missions. Another joy we have is that of corresponding with missionaries on the field. Our officers are as follows: president, Norman Ericson; vice-president, Wesley Johnson; treasurer, Fremont Blackman; corresponding secretary, Eunice Nelson; recording secretary, Alice Rogers.

"O to be nothing, nothing  
Only to lie at His feet  
A broken and emptied vessel  
For the Master's use made meet;  
Emptied that He might fill us  
As forth to His service we go  
Broken—and so unhindered  
His life through us might flow."

*Officers of the Mission Band  
"Uncle Bob" leading chapel*



*Forum Cabinet  
Sons and daughters of  
Pennsylvania*





## BOYS' DORMITORY

ANYONE who has lived in a dormitory knows that he owes part at least of his happiness and comfort while there to the Dormitory "Mother." We want to pay tribute to the 'matrons of our dormitories, Miss' Esther Sornson and Mrs. M. W. Hovey. We have tried their patience and tested their faith, and we know that if they had treated us as we deserved, we would have lived in solitary confinement, eating bread and water. They never fail us, however, and always take time to give us counsel, bind up our broken hearts, and nurse us back to health, whenever necessary.

The Freshmen and Juniors in Stimson, and the Seniors in Lyman have attempted to break as few rules as possible this year. From the rising bell at 6:00 to "lights out" at 10:30, we are kept too busy to have much time for relaxation. Occasionally a room is stacked, or a freshman is given an unexpected bath, but only when we must "blow off steam" accumulated by over-study. Our best memories are of "confabs" in our rooms and the daily fellowship meeting at 9:30 P.M. when we take our problems to the Lord in united prayer.



*Mrs. M. W. Hovey*

*Fellowship*

*An important corner*

*"Hunt and Peck"*

*Where we eat*

*"Monkeyshines"*



## GIRLS' DORMITORY

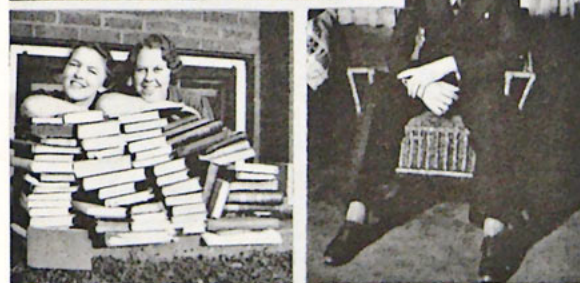
**S**IX O'CLOCK! A long ring sounds loudly on each floor. Soon glad "Good mornings" are heard echoing through the hall. Half an hour later another bell summons the girls to breakfast. After the meal, God's Word is read, God's praises are sung, and God's blessing is invoked for the day. The girls then retire for a quiet half hour of prayer. Classes begin at 7:45. Before leaving the building each girl signs her name on the blank provided in the office. Our matron not only keeps the girls before her eyes, but she also keeps them on her heart. Miss Sornson is at the desk when we leave for school and is there to greet us when we return at 12:45.

The bell at three o'clock warns of study hours. Everyone must be in her room and all must be quiet for study from 3:00 to 5:00 and from 7:30 to 9:30. After study hours anything might happen, from a telephone call to a quiet party. The party, of course, must be within the law. The study restrictions are abrogated Friday afternoon and evening, which is guest day.

The evening of study is brought to a close by groups on each floor, meeting for fellowship. The day of fellowship with each other is closed in fellowship with God. The sweet bond of God's love keeps us united as one family. The fellowship of Russell Hall is sweet and the friendships made there are lasting.

At ten o'clock the girls retire to their rooms because the 10:30 bell soon will toll forth "lights out."

Miss Esther Sornson  
Traffic jam  
Whose picture on your table, Ruth?  
Just arrived!  
Ready for the banquet  
Ask us anything  
She'll be right down  
Fellowship





## MARRIED STUDENTS

EACH year we have enrolled a number of married students. This year there are twenty-nine couples, with families of from one to four children. Although we have no dormitories equipped for housekeeping, many of the couples live in the same apartment buildings near the school. The building at 1518 Laurel has been occupied by students for ten successive years. In this way they can have fellowship and be of assistance to one another.

The wives who cannot attend day school are enrolled in the night classes. Many are studying music. In some cases, both husband and wife are employed in order to support the family.

Several homes have been opened to children's meetings because the children of our students have testified to their little playmates. In a public school, the teacher permitted the children to relate the Bible stories in the classroom.

Our records show that very few married couples drop out of school before graduating. Practically all of them enter active service.



*Mr. and Mrs. Lee State, Norman, and Evelyn*



*Mr. and Mrs. David Fast, and Doris*



## EMPLOYMENT

OUR employment secretaries, Mr. Ralph Blodgett, Miss Irene Woods, and Mrs. Ethel Wilcox have had a busy and successful year. Miss Woods and Mrs. Wilcox have placed two hundred girls in homes, and a number in restaurants and stores. Under Mr. Blodgett's direction the boys have found employment as janitors, carpenters, electricians, painters, landscapers, masons, night watchmen, chauffeurs, clerks, and waiters.

It is amazing to see the different types of work the students are capable of doing. The employment bureau can furnish candidates to fill positions ranging from caring for children to bookkeeping; from washing windows or shoveling snow to preaching.

The rules governing employment are laid down by the Deans, and are carefully followed. No student is permitted to take a position that would interfere with the efficient accomplishment of his studies, or that would be a severe drain on his health. Work reports are handed in every week and the hours of employment carefully checked. Should the Deans feel that a student is attempting too much for his own good, that fact is pointed out to him, and an adjustment is made.

The contacts with employers are made by the employment secretaries, and happy relationships are usually established. The secretaries report that calls come from those who have had students for years. We believe this to be a high recommendation.





## MUSIC



### FOREWORD

WHEN the deepest chords of human emotion are touched by the hand of joy and faith, the lips burst forth into song. Miriam led the Israelites in a paeon of praise for deliverance from the Egyptians. The Psalmist expresses every mood in music. The great themes of the Psalms are Christ, Jehovah, the Law, Creation, the future of Israel, and the exercises of the renewed heart in repentance, in joy, in anguish. From the cry of the oppressed to the shout of the triumphant—all are found in these Songs of the Old Testament. All through the ages music has led men to the Savior, comforted the weary, strengthened the faint, and expressed the praise of a grateful heart for redemption; and when we gather at the throne of the Lamb, we shall still be singing of our Redeemer.

Mr. George Krieger, who has been director of music for a number of years, is also professor of music at the West High School. Mr. James Davies came to the school this year. Mr. Edwin Hartill graduated from the Bible School in 1936 and will receive his Th.B. from the Seminary in June.

The effectual presentation of music requires study and practice. It is the aim of the music course of Northwestern to inspire in the student a love for music and to instruct him in its use. The following pages depict some of the avenues of musical expression.



*Mr. George C. Krieger*



*Mr. James Davies*



*Mr. Edwin Hartill*



### GIRLS' TRIO

Evelyn Mallery, first soprano, seated; Gladys Sorenson, second soprano; Eva Berglund, alto. This trio has sung the Gospel in churches, missions, and other places.

### QUINTET

The Gospel Messengers Male Quintet, Earle Matteson, first tenor; Allan Bennett, second tenor; Harry Abrahamson, basso; Crandall Willson, baritone; Rex Lindquist, first bass, travelled the past summer through central United States and Canada. They held sixty meetings and reached ten thousand people. During the school year of 1936 they made several appearances in chapel, on the radio, and in evangelistic meetings. The result of their work was forty conversions and the entrance of several students at Northwestern.

### INSTRUMENTAL MUSIC

Instrumental music has always been of great service in evangelism and is encouraged and cultivated in Northwestern. In the past year many instrumental ensembles were organized in the student body. The Bennett Trio, Allan, Marie, and Bernard Bennett of Corry, Pennsylvania, have a novel arrangement consisting of violin, clarinet, and flute.

### AMBASSADORS' QUARTET

A vocal group which has achieved considerable recognition in the ministry of music is a freshman girls' quartet: Bernice Sauser, Doris Lindberg, Harriet Megchelsen and LaVerne Berglund.





## FRESHMAN CHOIR

The newcomer to Northwestern receives a wonderful encouragement to study music. During the first year he is under the direction of Professor George Krieger, one of the most able directors in the Northwest. Twice each week the student is taught the intricacies of singing successfully in a choir. If he is inclined toward directing, he may be helped by observing the method of Mr. Krieger's leading.

Each Sunday the church and student choirs sing from the spacious loft of the First Baptist Church. Students may sing in the choir of their choice, provided the choir is capably directed.

The choir always has a place on the Commencement program.

## THE CHORAL CLUB

The Choral Club is composed of seventy-five students who show exceptional talent in singing. Under the direction of Mr. James Davies they meet three times a week for intensive practice in new and vivid arrangements of sacred numbers. They sing at all special occasions of the school, such as banquets, anniversaries, homecoming, Baccalaureate, and Commencement.







## ORCHESTRA

Mr. James Davies directs the School Orchestra. This group practices once a week and plays for special occasions in chapel and elsewhere.

## THE MALE GLEE CLUB

The Glee Club was organized in 1935 with thirty voices, under the direction of Edwin Hartill. Archer Weniger, the business manager, secured so many engagements that the Club was in constant demand throughout the entire year. This year it was necessary to limit the membership to forty. The director's arrangement of sacred songs and Negro spirituals has made this group very popular. They have sung in chapel and in churches of the city.

## SENIOR CONDUCTING

Every Christian worker should know how to lead a congregation in singing. Mr. Davies gives the Seniors instruction in sight reading and the fundamentals of music. Then they are given opportunity to practice conducting before the class. Several students have positions as choir directors in city churches. Edwin Hartill leads the choir of the Stewart Memorial Presbyterian Church, Earle Matteson supervises the music of the First Baptist Church, Hastings, Minnesota. Allan Bennett and Mr. James Davies direct orchestras in the Bethesda Free Church and the First Baptist Church, respectively.



## ATHLETICS

**SKATING!** When King Winter touches all nature with his icy sceptre and the Slakes are turned into frozen mirrors, then Northwestern students ransack their trunks for their skates, and soon their laughter rings out across the Loring Park lake. We are fortunate in having this beautiful park just across the street from our dormitories, so that it is no trouble at all to snatch a half-hour's vigorous exercise on the ice after studies are completed.

Membership in the Y. W. C. A., located three blocks from the school, is only twenty-five cents a year for Northwestern girls. This affords full privileges, including access to the roller skating rink. The skates are furnished and many a gloomy winter's day is brightened by relaxation and fun in this way.

Ping-pong and shuffle board are also enjoyed at the Y. W. C. A. Basketball is a favorite sport with the Northwestern men. A visit to the Jefferson High School gymnasium on a Tuesday evening would find them engaged in a friendly battle for victory. Just how much skill is acquired by these Tuesday evening practices is shown in the occasional game played with other schools.

Outdoor exercise is invigorating, and Northwestern students find it especially so when pulling a toboggan uphill in order to slide down. Whenever a party in the winter is suggested, the students usually vote to have a toboggan party at one of the many parks situated throughout the city.



*Queens of the net*

*Homerun Harry*



*Help—Save me!*

*Throw me a pillow*

*Allan Swings at Glenwood*



*What a target!*

*Wanna skate?*



*Mabel, the milkmaid*

*Blacky and Sauser  
scale the Capitol for  
"ads"*

*Who said  
"Evolution"?*

*A last resort*

*Isaac in the doghouse*

*A bevy of beauties*

*Time out for Dick*

*Three monkeys*

*Sit down strike*



Relay games, volley ball, and baseball are all in evidence at the big fall and spring picnics. Games always help the new student in getting acquainted and afford many happy memories after school days are over and students part. It would be interesting to note all the states that are represented in a game. We would find a student from California up to bat, with a pitcher from Pennsylvania and fielders from Utah or South Dakota.

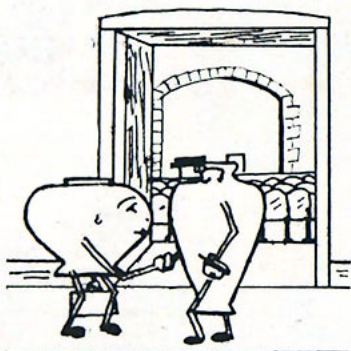
Tennis! When the first days of spring bring budding trees and coatless students then the tennis courts are crowded and "Northwesterners" try their skill with the racket. Interest in this particular sport reaches its height when the yearly tournament is held, and the champion of Northwestern tennis secures his right to the title.

Swimming in mid-winter is not unusual for Northwestern students. Both the Y. W. C. A. and the Y. M. C. A. are easily accessible, and the spacious pools afford great enjoyment.

We see that fun and relaxation as well as skill enter into the life of the "Northwesterner," and studies are made even more profitable by the training of the body along with the mind.



## IMPORTANT DATES IN HISTORY



IN 2500, A. D., the Antiquarian Society, digging in the ruins of Minneapolis, found a book which seemed to be a diary of one of the "high and mighty" Seniors of Northwestern. Down the sides of its pages were drawn queer pictures evidently illustrating the events recorded in the book, as follows:

1936

Sept. 1: Opening Day—Praise and Prayer chapel. Every seat taken.

Oct. 15: School picnic at Minnehaha Park. Good "eats" and lots of fun—what more can be said. Even the Freshmen found their way there.

Oct. 16: Flash! Dr. Riley was with us today—just a visit as Dr. Moyer expressed it.

Nov. 2: Mid-terms! Exams and more exams! Oh, why are there only twenty-four hours in a day!

Nov. 11: All of us tried to look our best for the school picture. Dr. L. L. Legters was with us in chapel.

Nov. 12: Armistice Day! Peace for the students, with no alarm clocks ringing at five o'clock in the morning.

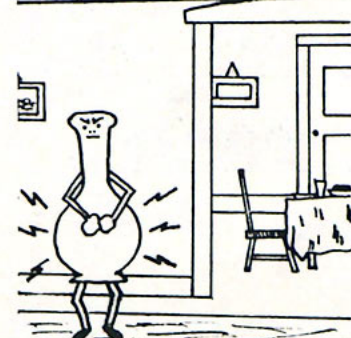
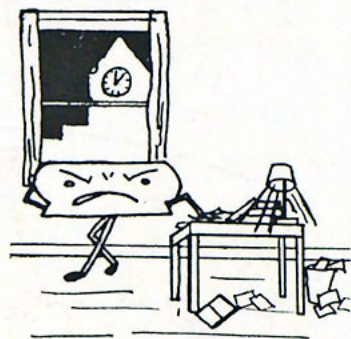
Nov. 19: Dr. Herbert Lockyer of Liverpool, England, spoke to us in chapel. He opened the Bible and made it a living Book.

Nov. 26-29: Thanksgiving Vacation! A very full day! Home, sleep, turkey—oh!

Dec. 14: Senior Class Party at the YMCA. How the underclassmen envied the Seniors.

Dec. 15: Pilot Staff Party at Grace Genung's home. We shall never be the same again.

Dec. 18-Jan. 4: No news! Everybody home for Christmas Vacation!





1937

Jan. 6: In spite of sub-zero weather we had a little southern atmosphere in the persons of the Negro Jubilee Singers.

Jan. 12: Evidently the faculty wanted us to "see America first." Mr. Carleton Null of Biola Bible Institute was with us in chapel.

Jan. 18: Dr. Moyer's birthday was yesterday. The student's presented him with a bouquet, a book, and a big box of popcorn. His acceptance speech was, "I'm very surprised. I expected this last Friday!"

Jan. 25-29: Such weeping and groaning! It is final "exam" week.

Feb. 5: Pilot Party for the entire school. The "Evens" gave the party for the "Odds" who had 254 subscriptions against their 251 in the Pilot contest.

Feb. 19: Senior Party at Dr. and Mrs. Riley's home. The girls found out that the boys knew how to get down on their knees.

March 9-11: Alumni Homecoming! All the old-timers came back to see if things were being run correctly, and incidentally to celebrate Dr. Riley's Fortieth Anniversary as pastor of the First Baptist Church.

March 20-29: Easter Vacation! One week to recuperate from the practically fatal injuries done to our brains because of too much thinking during mid-terms.

April 30: The underclassmen gave the Seniors a banquet. Perhaps they are beginning to realize how much they will miss us when we are gone. Anyway we gave them the marvel of the ages—the Scroll—just for a remembrance.

May 10: Pilot Staff Picnic! Spring flowers, birds singing, green leaves, the tang of wood smoke, and—oh, don't forget the bacon and eggs.

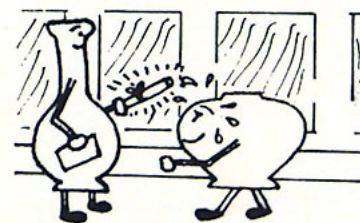
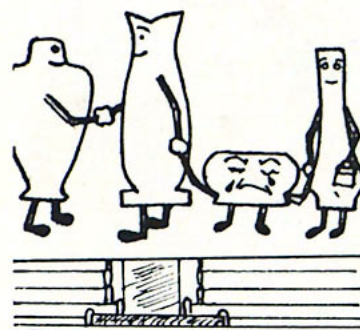
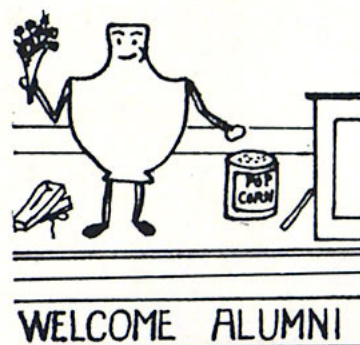
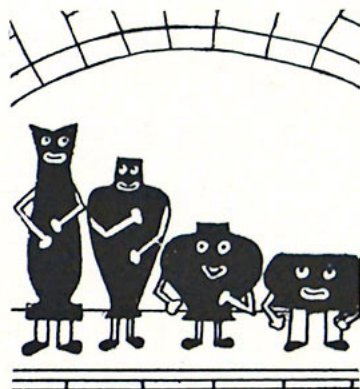
May Senior Skip Day! We didn't skip a thing to make it a "swell" day.

May 21: School Picnic at Medicine Lake. Baseball, boating, games, eats, fellowship.

May 30: Baccalaureate! The beginning of the end.

June 1-4: Final Examinations! Knowledge is what you remember after you have forgotten everything you should know.

June 4: Commencement! We stand ready for service! But as we labor for our Lord, we shall hold dear the thoughts of Northwestern—the halls, the classrooms; but dearer even than these will be the memories of Northwestern's faculty and our classmates.





## ADULT EVANGELISM

THE office of Mr. Frank Bass, our efficient director of Practical Work, is the clearing house for hundreds of calls for help. "Send us a speaker." "Have you a singer we can have for Sunday?" "We need a quartet to sing at a banquet." From the file comes a card; a student is notified to report at the office; arrangements are completed, and the message of Northwestern is once more carried to an audience in the city or surrounding districts.

HOUSE TO HOUSE VISITATION. In the fall, churches request assistance in taking neighborhood censuses. Groups of students participate in these canvasses, freely giving their precious afternoons in order to "by all means win some." Not only is information secured, but tracts and gospels are delivered, personal work is done, and often the visitor is invited in to talk and pray. In one visitation campaign forty thousand persons were visited. Of this number approximately three thousand had absolutely no church connections. The mother and father in one home had not gone to church for several years, but after the way of salvation had been presented, they accepted Christ. Multiplied incidents might be recorded. This is valuable training for future service.

THE RESCUE MISSION reaches the unchurched. The students find ample room for their best efforts in services at noon and night in these soul saving stations. Here they see the dregs of humanity as they hear the Gospel, feel the transforming power of God, and accept His Son as their Savior. This type of work gives the student confidence in the effectiveness of the Gospel and inspires his zeal.

PASTORS AND TEACHERS. In Ephesians 4:11 we read, "And he gave some, apostles; and some, prophets; and some, evangelists; and some, pastors and teachers."

There are evangelists, pastors, and assistant pastors in school this year. Some of the student pastors have large churches; others, small ones, either in the Twin Cities or as far as one hundred miles away. It is the motto of these student pastors to "preach the Word." The Lord has blessed their efforts by many additions to membership. Some of these pastorates become permanent, and the boys continue in the same place after graduation.



*"Finally, my brethren,—"*

*"Won't you come in?"*



## CHILD EVANGELISM

TWENTY-SEVEN MILLION WITHOUT RELIGIOUS INSTRUCTION! The lad behind the bars is only one of the millions who could be saved by the power of the Gospel. Every day we read of youngsters brought into court for stealing, murder, and other hideous crimes. Maud Booth, prison worker, says this: "A very large percentage of the men with whom I deal in prison never had a Sunday school experience, and little or no knowledge of the Bible." It is nothing to you that the neglected children must find their fellowship outside the church?



Last summer 322 students of Northwestern grasped the opportunity to reach some of these children through the DAILY VACATION BIBLE SCHOOL. Three hundred schools were taught in fifteen states. 17,500 people were reached, with the result that 2,800 confessed Christ as Savior. The majority of these were children.

One thousand boys and girls are hearing the Gospel in the SUNDAY SCHOOL CLASSES taught by our students in churches, neighborhood houses, and missions. Seven of these missions are maintaining Sunday school classes for Mexican, Negro, Slovak, and Jewish children.

During the school months some of the students teach WEEK-DAY BIBLE CLASSES. Homes and churches are opened to the neighborhood children who gather to hear the Word. Hundreds have been led to Christ in this way. The Practical Work Department hopes soon to have two hundred homes opened where the boys and girls may gather during the week. The purpose in these classes is first to lead the child to Christ, then to train him in the way that he should go.

In one of these groups a teacher asked, "Who can say John 3:16?"

One little girl cried, "I can. 'God so loved the world that He gave His only **forgotten** Son'."

Truly Christ is forgotten or unknown to countless millions of children in the world. It is our task to bring them the truth.



## SENIOR BANQUET

ONE of the greatest events in the school year is the banquet given a month before commencement by the Freshmen and Junior classes in honor of the Seniors. The history of the occasion dates back to the class of 1922 when the first formal banquet was held in the dining room of the Y. W. C. A., as "6 South," the original school building, had no accommodations for that purpose. The room was decorated with spring flowers, and with the Senior class colors, purple and white. The program consisted of toasts, and music by the student body. About one hundred guests were present.

In the years following, the increase in the number of students necessitated more spacious surroundings, and the Banquet was held in Jackson Hall. Each year the number attending has grown until, in 1936, six hundred students alumni, and friends of Northwestern gathered in the dining hall of the Curtis Hotel.

Originality plays a great part in the planning of the decorations and favors. The menu and entertainment center around the theme chosen by the underclassmen, who also create the centerpieces, favors, and decorations. An Eskimo scene, a view of Jerusalem, a cruise on a ship, the African jungle, the days of the covered wagon, and a typical picture of the Southland are a few of the subjects which have been portrayed.

In 1936 the program was unusually entertaining. A Southern scene and Negro characters were effectively presented by the students with Winston Rogers, '37, as toastmaster. Music by the orchestra, Earle Matteson, '37, director, and by the Glee Club, Edwin Hartil, '36, leader, was especially appreciated. Toasts to the Seniors by Fremont Blackman, '37, underclassman, Walter Horn, '28, President of the Alumni Association, and Mr. T. S. Higgins, faculty, were responded to by Rudolph Woyke, '36, Senior Class President. "Rivers of Life" by the Faculty Quartette (so-called) and a sermonette by Dr. W. B. Riley preceded the skit "In de Mawning" presented by the students.

The Scroll makes its first appearance at the Banquet, when copies are presented by the editor to Dr. W. B. Riley and the dedicatee. All others receive The Scroll at the end of program. This year the Banquet again will be given in the Curtis Hotel.





# THE PILOT

**Organ of Northwestern Bible School**

## THE COMPILERS

Mrs. W. B. Riley; Miss Helene Rensch; Harry Abrahamson; Eva Marion Beulah; Florence Boslough; Neva Brien; Elsie Christensen; Evelyn Dunwell; Velma Durant; Walfred Erickson; Grace Genung; Louise Giffen; William Grobe; Ruth Heck; Magda Johnson; Clifford Kencke; Delbert Kuehl; Doris Lindberg; Lawrence Mason; Earle Matteson; Thora McCauley; Harriette Megchelsen; Mary Megchelsen; Marie Nelson; Ruth Nelson; Betty Nodell; Alma Nubert; Edith Porter; Elizabeth Quiring; Marguerite Strong; Lois Trimble; Barbara Volkenant; Pete Wiens; Irving Spiegel.

## THE DEPARTMENTS

Editorials; Bible Study Articles; Children's Corner; Sunday School Lessons; The Missions Section; Question Box; The Meditations Page; Alumni News; Truth Illuminated; Fundamentalists News; Young People's Topics; and Object Lessons.

## THE CONTRIBUTORS

Dr. H. A. Ironside; W. S. Hottel; Dr. Harry Rimmer; Dr. R. L. Moyer; B. B. Sutcliffe; Dr. R. G. Lee; Herbert Lockyer; Dr. W. B. Riley; Dr. W. F. McMillin; Dudley E. Thimsen; Oscar Lowry.

## THE CONTEST

Every year the student body is divided into two sides in a subscription contest. The competition is very keen, for the losing side must give the winners a party. This year 505 subscriptions were secured in this way and one hundred of these were sent to missionaries who have gone out from Northwestern.

## THE COMPLIMENTS

"Of most excellent merit—so practical, spiritual, and worthwhile."

"Such a clear, clean-cut, and Christ exalting testimony."

"Just like a letter from home."

"I find it illuminating and inspirational."

"One of the best I've ever seen in the Bible study line."

"I feel lonesome without the 'Pilot'."

"I do enjoy the paper so much."



# NORTHWESTERN BIBLE CONFERENCE

MEDICINE LAKE—Aug. 16-30, 1937

## History

MISSION GROVE, Medicine Lake, one of the most unusual Bible conference grounds in America, was once "the happy hunting grounds" of Sioux Indians. According to Indian legend, the beautiful spring-fed lake received its name from the fact that an Indian medicine man upset his canoe and was drowned in the lake. Indians naturally were attracted to Medicine Lake because hunting and fishing were good, materials for building tepees and canoes were at hand, and the large natural amphitheater in the Big Woods was an ideal place for holding councils. Plans are in progress to use this amphitheater to seat audiences of five thousand people.

In the spring of 1854, the Louis Begin family, French Canadians, took claim to the ninety-three acres of woodland which comprise the main conference grounds.

In 1927, Superintendent W. E. Paul and members of the board of the Union City Mission of Minneapolis were looking for a place within fifteen miles of Minneapolis and near a lake, which would be suitable for accommodating convalescent and handicapped men, as well as aged and unemployed men. The present Mission Farm, then abandoned, was rented for one year and purchased the next year. Additional land has been rented so that the Mission now controls 512 acres, and has more than one mile of lake shore.

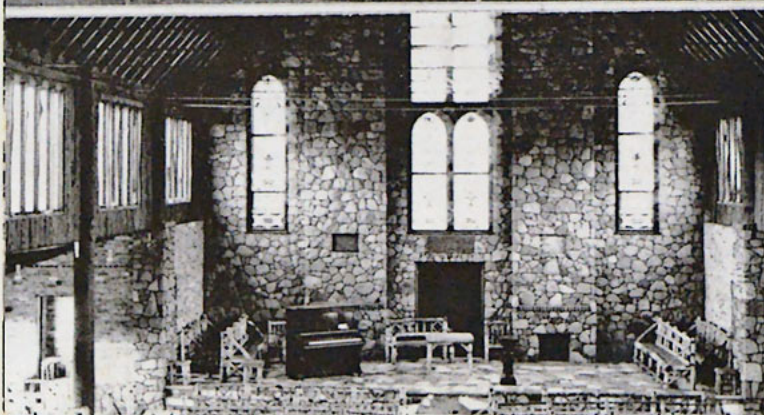
## Buildings

First the men constructed a building to house themselves, and next they built the Tabernacle. The Northwestern Bible Conference was the first one held in this building. Superintendent Paul felt that there should also be a hotel for the use of Bible conferences. In a marvelous way, Mrs. Rose Bernard, "Little Mother," who has been connected with the work at the Union City Mission for forty years, received a message from God regarding its construction. She longed to help Dr. Paul, so asked the Lord to give her a message for him. She opened her Bible to I Chronicles 22:11-16. She fairly shouted. The passage be-

gins, "Now, my son, the Lord be with thee, and prosper thee, and build the house of the Lord, thy God, as he hath said of thee." The passage also says, "Moreover, there are workmen with thee in abundance for every manner of work." It closes with the words, "Arise and be doing, and the Lord be with thee." Little Mother wondered whether she could get Dr. Paul's attention long enough to read the message. She prayed, "Lord, if you want me to give this message to him, make him come to the Prayer Room in the morning and sit down." The next morning Dr. Paul came in and sat down as if he were going to stay all day. In her heart Little Mother said, "Hallelujah!" Aloud she said, "I have a message from the Lord for you." "Good," he replied, and he prepared to listen. When she came to the words, "Arise, therefore, and be doing," he jumped up and started for the door. "All right, all

*Little Mother's  
Inn*

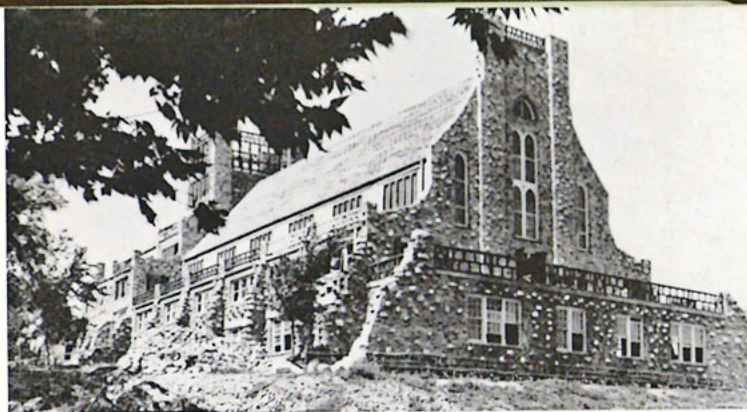
*Youth Chapel*





right!" he exclaimed. Needless to say, construction work began at once, and the building was dedicated to "Little Mother."

The place has grown more beautiful each year, as other buildings have been added. Dr. Paul feels that the work is worthwhile because many young people have told him that they accepted Christ at Medicine Lake. Besides the buildings which have already been mentioned, there are fifty tepees, five igloos, thirteen cottages, five lodges, and the girls' dormitory, a large three-story wigwam. There is a refreshment stand, a building where campers may cook in wet weather, and a bath house.



*Youth Chapel*

A recently constructed building is Youth Memorial Chapel. It is dedicated to the youth who have died in the Lord. Superintendent Paul originated the plans for the building and it was constructed by the men at a cost of \$11,000. Money was saved by using lumber from the farm, rocks from the fields, and stained glass windows from a dismantled church in the vicinity. The group of seven stained glass windows is dedicated to Miriam Paul who went to be with the Lord in September, 1934, at the age of seventeen. These windows are also in memory of some of the early settlers. The auditorium seats eight hundred people on its birch benches and looks very attractive. The floor is made of marble. There are fourteen fireplaces, over one of which is a copper plate bearing a dedication to Dr. Riley's son, Herbert, who died in 1914. The five-story tower is dedicated to consecrated Christians who have gone to glory. The uppermost room is dedicated to Thomas Wallace, a missionary to Mexico. Northwestern Bible School is represented by the Stocking-Hughes room. Mr. Stocking was the first superintendent of the Union City Mission and Mr. Hughes was president of the board.

### **Program**

In June when the Bible Conferences begin, the men leave the main farm and work on one of the outlying farms. The Northwestern Conference, which is always held during the last two weeks of August, attracts people from practically every state and country. At that time of the year it literally seems that all roads lead to Medicine Lake. The Northwestern Conference was the first to be held on the Mission Grounds, and fittingly so; for, when the great mission leader, Dr. W. E. Paul, first had the vision of establishing a conference grounds, he was encouraged by his friend, Dr. W. B. Riley, who from the beginning has given his warm approval and support to the enterprise.

Each day's program begins with a morning watch. The sessions continue with Bible study by Dr. R. L. Moyer, discussion of pastoral problems by Dr. W. B. Riley, surprise presentations by visitors, and worship services conducted by visiting pastors. The children have classes in the forenoon. The hours from 1:00 to 4:00 are for rest and recreation. The recreational activities take the form of hiking, swimming, boating, tennis, golf, ball games, croquet, horse shoe, and table tennis. Four o'clock is the Northwestern Bible School hour. A sermon or question hour follows at 4:45. The evening service begins at 7:45. Last year's speakers were Dr. J. C. Massee, Dr. W. H. Rogers, Dr. Oscar Lowry, and Rev. George Blomgren, a foreign news correspondent. The conference concludes each year with a musical program at the First Baptist Church.

### **Appointments**

The accommodations are excellent and very reasonable in price. Prices for room and board range from \$4.50 to \$7.50 per week. If you wish, you may pitch your own tent, or you may come in a trailer house. Seven hundred people can be comfortably housed on the grounds at one time.



# T H E K I L N

"The fining pot is for silver, and the furnace for gold; but the Lord trieth the hearts" (Proverbs 17:3).

The kiln is the place of testing. Here the vessel gains strength through hardening. The heat brings out the color, giving it beauty and character. The vessel is tempered to withstand all the fiery darts of the wicked one. The Potter knows the fiber of each vessel and times the fire accordingly. "My grace is sufficient for Thee." The weak vessel is discovered and the unworthy is broken by the heat.

The service of the Lord leads through the fire of testing—"the trial of your faith," Peter calls it. While every Christian endures the fire, the life of the consecrated **home** and **foreign missionary** particularly seems filled with trials that many of us escape.











## THE WATERED LILIES

The Master stood in the garden, among the lilies fair,  
Which His own right hand had planted, and trained with tend'rest care;  
He looked at their snowy blossoms, and marked with observant eye,  
That His flow'rs were sadly drooping, that their leaves were parched and dry.

"My lilies need to be watered," the heav'nly Master said;  
"Wherein shall I draw water for them, and raise each drooping head?"  
Close by in the wellworn pathway, soiled, empty, and frail, and small,  
Was an earthen vessel lying, seeming of no use at all.

But the Master saw it and raised it from the dust in which it lay,  
And smiled as He gently whispered, "This shall do My work to-day."  
"It is but an earthen vessel, but it lay so close to Me;  
It is small, but it is empty; that is all it needs to be."

So to the Fountain He took it, and filled it full to the brim;  
How glad was this earthen vessel, to be of some use to Him.  
He poured the living waters over His lilies fair,  
Until the vessel was empty, and again He filled it there.

He watered the drooping lilies  
Until they revived again;  
And the Master saw with pleasure  
That His work had not been in vain.

His own hand had drawn the water,  
To raise the thirsty flowers,  
But He used the earthen vessel,  
To draw the living showers:

Then unto itself it whispered,  
As He laid it aside once more,  
"I will still lie in His pathway,  
Where I always did before.

"Close would I keep to the Master,  
Empty would I remain,  
And perhaps some day He may use me,  
To water His flow'rs again."



*"Of such is the kingdom of heaven."*



## THE WORLD WITHOUT CHRIST

"IF THE HEATHEN—those who have never heard the gospel—ARE NOT LOST, one would feel almost warranted in openly disobeying the command of Christ and making no effort to carry the gospel to them; for what use would it be simply to civilize them and give them our western culture?

"Suppose, however, the heathen ARE LOST; WHAT THEN? Suppose their religions are false, their idol worship in vain, their long pilgrimages are wasted time, their sacrifices are destructive of everything good; what then? If these are the facts, then indeed it would be worthwhile to leave homeland, kin and kindred, ease, comfort, physical and educational advantages, for the sake of delivering souls from perdition and bringing them to Christ, and, at last, to an eternal and beautiful heaven.

"Feeling that we must know, if possible, the truth of God concerning the heathen, in order that we may understand what to do in reference to the command of Jesus to preach the gospel to them, we turn to the SCRIPTURES to discover what their testimony is. 'Wherefore, as by one man sin entered into the world, and death by sin; and so death passed upon all men, for that all have sinned' (Rom. 5:12). In the light of this verse, we cannot say that the heathen will be lost if they do not hear the gospel and be saved; but that THEY ARE LOST and will remain in this condition IF THEY DO NOT HEAR THE GOSPEL AND ARE SAVED. In other words, all men, including the heathen, are born in a state of spiritual death and need the redemption of Christ. He is not willing that any should perish, and, as God sacrificed Him, He is constrained to sacrifice us, if only the lost may be saved. All that remains, therefore, is for us to decide WHICH WE LOVE THE BETTER, ourselves and our ease, or Christ and the souls of men."—Henry W. Frost.

A glimpse of world conditions will help us to realize the necessity of evangelization of the lost.

The largest INDIAN tribe in the UNITED STATES, the Navajo's with forty-five thousand souls, is less than fifty per cent evangelized and only two per cent Christian.

In northern MINNESOTA there are ninety-thousand people who have practically no missionary or church influence.

The "Presbyterian Survey," in speaking of Home Missionary Work among NEGROES, reports that of nine million residing within their territory less than one-half are connected with any Christian church.

A missionary from OKLAHOMA writes, "In the mountains I came to a settlement of people and upon inquiry found them to be without any religious training whatever. One of them said, 'There never was any Christian influence here. THIS IS A LOST PLACE.' I began to visit the different homes and in every one I found a need. There was much poverty and sin. After a ten-day revival meeting, I found a wonderful change in their lives. They are hungry for the gospel."

The continual cry of the MEXICAN is that "No man cares for my soul." Dr. Brown, Director of the Baptist Mexican Mission says: "The Mexican and Spanish-speaking people in the United States are probably the most receptive to the gospel of any people not yet reached."





*"Thy Word giveth Light"*



*They grope in darkness*



A prosperous educated JEW, after a short conversation, solemnly told a missionary that he did not know what would become of his soul after death. He accepted a New Testament and said, "Many Jews think as I do and would be glad to read your book about the Messiah (the New Testament) IF THEY HAD IT. I have talked to many hungry-hearted Jews, and they all say that there must be something wrong with our religion."

In ETHIOPIA there are two million Coptic Christians who are a group of hardened people; three million MOHAMMEDANS who are very indifferent; and eight million PAGANS, who are very receptive to the Gospel of our Lord Jesus Christ.

INDIA'S SEVENTY MILLION OUTCASTS are throwing over their ancient HINDU faith and are seeking a new one. They are particularly turning to Christianity after seeing the change Christianity brings. Many villages are begging for evangelists and teachers.

"But if our gospel be hid, it is hid to them that are lost" (2 Cor. 4:3).

## THE URGENCY OF ACTION

The time . . . how short!

The heathen . . . how lost!

The workers . . . how few!

The Gospel . . . how glorious!

400,000,000 people in China still wait for the Gospel story!

350,000,000 neglected human beings in India need to be told of Christ!

140,000,000 souls in Africa grope in darkness!

64,000,000 weary hearts in South America are bound by superstition and idolatry!

10,000,000 Jews in Europe need the Gospel of our Lord Jesus Christ!

In 1937 there are 175,000,000 people in Russia under the Red Flag. Prayer is the outstanding request of the Russian martyrs. May the Holy Spirit arouse you by this appeal; for their sufferings, both spiritual and physical, are beyond human endurance.

Back to Mexico! In 1928 one-eighth of Mexico's total population was living in the United States, but today thousands are returning to their homeland because of the economic conditions that prevail in our nation at the present time. Back to Roman Catholicism, with its unsympathetic tyranny and misunderstanding of the hungry souls under its authority. The hope of a new religion flamed in the hearts of many of these people, only to burn out because they found no one to tell them of Christ, "Whom to know aright is life eternal."

WANTED—500 YOUNG MEN with strong bodies and consecrated hearts to go to the unevangelized tribes of China, Africa, South America, India, and Mexico, learn their languages, and translate the Bible for them. This call has come from



a realization that only THREE-FIFTHS of the inhabitants of the globe have any portion of the Bible translated in their own languages; from a realization that of the 5000 LANGUAGES and dialects which are spoken by mankind, 954 possess at least a partial translation; and from a realization that 1000 LANGUAGES STILL BECKON FOR BIBLE TRANSLATORS. This great unfinished task of the church has been carefully studied by the PIONEER MISSION AGENCY. The aim of this mission is to learn and publish the need, and forward workers and means to other organizations for Pioneer work. Two and one-half months spent at Camp Wycliff, which is conducted by the PIONEER MISSION AGENCY, at SULPHUR SPRINGS, ARKANSAS, will save the pioneer at least two and one-half years of trial and error struggling with an unwritten language. Because this accomplished work has shown such good results, MEXICO'S DOORS HAVE BEEN OPENED to translators, and during the last two years, eighteen translators have entered the country and twelve different tribes have been benefited. IS YOUR MAP OF THE WORLD LIMITED BY THE FRONTIERS OF THE UNITED STATES OF AMERICA?

### TARRY NOT

Tarry not. Send forth the message,  
O'er the sea and through the land.  
Tarry not; the Lord is with thee,  
He will bless the willing hand.

Tarry not! The cry of captives,  
Bound with sins unbroken chain,  
Calls for news of Blood bought  
freedom  
Through the Lamb for sinners slain.

Tarry not, though hosts, assailing  
Round thy path encamp about;  
Flat fall walls of opposition,  
When Jehovah bids thee shout.

Tarry not! The King is coming  
Soon to reckon with His own;  
Saith He not, "Him who overcometh,  
I will seat upon MY throne!"

"Awake to righteousness and sin not: for some have not the knowledge of God.  
I speak this to your shame." (I Corinthians 15:34.)

*Native houses in Ecuador*

*Indian huts in Bolivia*





## THE RESPONSIBILITY OF CHRISTIANS

ETERNAL life! Eternal death! Which shall it be? Who is responsible? The answer: "Ye are my witnesses! Go ye into all the world." Nineteen hundred years have not annulled the Great Commission, nor removed our responsibility. From the sun-parched plains of INDIA comes the wail of a multitude of lost souls; and the Master says, "GIVE YE THEM TO EAT." Just a few "loaves and fishes" from the hands of His followers would bring light into darkness, and supreme joy into hearts that are filled with fear. The cost? Sixteen dollars a month for a missionary, six to eight dollars for a teacher-evangelist, and four dollars for a Bible woman.

### DYING INDIA

Is it nothing to you, O ye Christian,  
That in India's far away land,  
There are millions of people needing  
The touch of a Saviour's hand?  
They are groping and trying to find Him  
And though He is ready to save,  
Nine hundred precious souls each hour  
Sink into Christless graves.  
Is it nothing to you, O ye Christian?  
Can you say that you have naught to do?  
Millions in India are dying un-saved,  
And is it nothing to you?"—Gening.

Do you realize that sixteen out of eighteen AFRICAN tribes in NIGERIA have not one word of the Bible in their own language? From this territory, a call has come from the Sudan Interior Mission for two-hundred more missionaries to be placed in forty different stations! Each station has a parish of over 1,000,000 souls! DOES THE MASTER NEED YOU? Kara, an African lad, was led to surrender his life for training in the Kagaro Bible School. After three months, he began preaching in the YESKWA tribe. He was immediately imprisoned, and obtained his release under difficult circumstances; but received definite instructions never to return with the gospel. Fear of persecution did not deter the lad from his purpose; for he said, "I must tell them of Jesus. Didn't Christ suffer EVEN UNTO DEATH? I'm going back."

From the Orient comes the appeal of ninety thousand hellbound Chinese who are dependent upon one lone missionary. Will he be able to reach them all? Out of JAPAN comes the same plea from five hundred thousand miners and one million outcasts who have never heard of the true God. Civilized? Yes—but persistently heathen! From one of the lost sheep of the house of Israel comes the call from BULGARIA: Having heard John 3:16 FOR THE FIRST TIME, this Jew said, "Oh, if this is all true, I must run and tell all our Jews that we shall perish without Jesus Christ!"

From the land across the border have come over 1,000,000 MEXICANS. Bright hopes of a better future have been dimmed by a strong feeling of race prejudice which lies in the hearts of a great majority of American citizens. Paschal,



an un-saved MEXICAN lad, said to his Christian friend Jesse, "Our memory verse said that God is love, but He ain't, for He don't do anything for us." But Jesse said, "Yes, He does. We learned today that He gives us fruits; apples, and bananas, too." Then Paschal replied, "Ah, we didn't have any fruits. I haven't had any apple or banana yet. My Pa got drunk last night and hit Mama. If God loves us, why don't He do something for us?" "But whoso hath this world's goods and seeth his brother have need, and shutteth up his bowels of compassion from him, how dwelleth the love of God in him?"

"'And must I be giving again and again?' my querulous, petulant question rang,

'Yes,' said the angel, as his look pierced me through, 'Give till the Master stops giving to you'."

## MISSIONARY SACRIFICE

Great numbers of missionaries have sacrificed comforts, home, and loved ones for the cause of Christ, because they realized with Paul that, "What things were gain to me, those I counted loss for Christ. Yea, doubtless, and I count all things but loss for the excellency of the knowledge of Christ Jesus my Lord: for whom I suffered the loss of all things, and do count them but dung, that I may win Christ."

Rev. Clifford Mitchell and Mr. Thomas Devers of ETHIOPIA have paid the supreme price and are wearing the martyr's crown. John and Betty Stam, who faithfully proclaimed the glorious gospel in Communistic CHINA, laid down their lives in an effort to bring lost souls to Christ. Their death spells another victory for the bloodstained banner of the Cross.

In the midst of a MEXICAN prayer-meeting come the words of a man who knew the Saviour: "Lord, we are SHEEP WITHOUT A SHEPHERD, and now you have

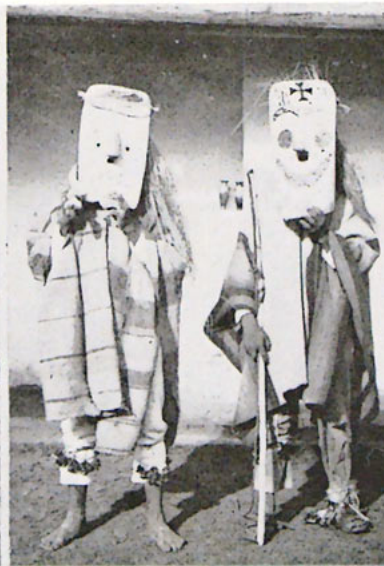
*Flour mill in Bolivia*



*Laundry delivery in Ecuador*



*Cloves in a religious procession—South America*







*A Minnesota Indian convert*



*Holding forth the word in Eastern Europe*

sent us a shepherd—how we thank you for him." The SHEPHERD? Just a young man who was able to hold only two services during one summer season in the beet-fields. He could have stayed longer, but SOMEONE HAD FORGOTTEN TO PRAY, and someone had neglected TO GIVE, and someone had REFUSED TO GO.

In BOLIVIA the small roving tribes of savages called "animals" by the Bolivian Government which meditates on sending soldiers to attempt their extermination, are being HUNTED FOR LOVE by Frank Pickering and George Haight. By God's love these men won their way into the heart of a savage woman and a few children, thereby OPENING THE DOOR for the Gospel in one of these ROVING INDIAN TRIBES.

WHAT DOES THIS MEAN TO YOU? ARE YOU GOING TO SIT IDLY BY AND SEE THESE BENIGHTED SOULS GO ON IN THEIR SINFUL WAYS UNWARNED? To be an able workman for the Master, the life of His servant must be COMPLETELY YIELDED TO HIM. Dr. Herbert Lockyer has said, "Complete separation from the world spells power for God." DOES YOUR LIFE SPELL POWER, OR FAILURE? Is my life lived so close to Jesus that His image is reflected in me? Can Christ depend on you and me?"

## TRIED BY FIRE

In a little cottage across the seas, stood a true missionary of the Cross. Worn by disease, she stood with beating heart to learn the doctor's verdict. "Yes," he said, "you can live twice as long if you will give up your work and go home." "Twice as long?" she repeated slowly, "but, doctor, there is no one to tell them of Jesus if I leave. Did you mean that I would live twice as long if I went home?" "That's my answer," replied the doctor, kindly. The reply came with no hesitation. "Doctor," she said, "if Christ gave all His life to save me, can't I give him one-half of mine? I'm going back."

"Missions have weight with you just in proportion as you are interested in God. HAVE YOU WEIGHED THEM RECENTLY?" Shall we not all make the following quotation our personal resolve? "I am only one, but I am one; I cannot do everything, but I can do something; WHAT I CAN DO, I OUGHT TO DO; and what I ought to do, by the help of God I will do."

—Youth on the March.



## THE REWARD

### "THE LABOURER IS WORTHY OF HIS REWARD"

JOHN WESLEY said, "THE WORLD IS YOUR PARISH." You may ask, "What then is my reward for laboring in such a tremendous field?" Paul, writing to the Thessalonians, speaks of a crown of joy for soul winning; "For what is our hope, or joy, or crown of rejoicing? Are not even ye in the presence of our Lord Jesus Christ at His coming? For ye are our glory and joy" (I Thess. 2:19, 20). His only hope, his complete joy, his full reward was the presence of "his" souls before the throne of God. Daniel, the wise statesman, heard the message of wisdom, "And they that be wise shall shine as the brightness of the firmament: and they that turn many to righteousness as the stars forever and ever" (Dan. 12:3). The wisest man of all ages wrote, "The fruit of the righteous is a tree of life; and he that winneth souls is wise" (Prov. 11:30). All this is future and in heaven; but he continues, "Behold, the righteous shall be recompensed in the earth" (Prov. 11:31). What are you doing about it? "For the day of the Lord is near upon All the heathen: as thou hast done, it shall be done unto thee: thy reward shall return upon thine own head (Obad. 15). "Look to yourselves, that we lose not those things which we have wrought, but that we receive a FULL reward."

Mabel Alton



In KOREA, Mrs. Chun, deaconess, led more than 10 souls to the Lord last fall. Besides these, six whole families are coming to church with not one member missing as a result of her personal work.

The third son of Deaconess Kim in KOREA was paralyzed from the waist down. The mother did not know what to do, so she finally put him on her back and carried him to church so the Christians could pray for him. God in mercy and love heard them, and healed the child so now he can walk. Praise His name!

Alice Schleuter



A little six-year-old boy in OKLAHOMA had gone to Sunday school twice and became ill. During his illness he held the two little Sunday-school cards in his hands. One had the picture of Jesus on it. His mother told him how Jesus loved little children. On a bright morning, the child asked his mother to put the cards away, saying, "I will not need them any more, Jesus is coming after me in a little while." And He did.

Lettye Baker

Garnet and Fern Trimble

Sadie Busse





When Mejo returned from the hospital where she had gone to have an operation, she said, "As I lay on my bed the day before the operation, reading, I was frightened to think of having a knife put into me, but I came to the verse, 'I am the resurrection and the life,' and it gave me a new heart. Jesus said it to me over and over again, and I had no more fear." This is the testimony of a Christian in AFRICA.

The cost of believing is revealed in the story of a convert in POLAND. This woman has showed much faithfulness to the Lord Jesus Christ in spite of the hostility of her family. Her two daughters and her son, angry when they learned that their mother attended evangelical meetings, decided that they would prevent her from going in the future. One day, therefore, when she was about to go out to a meeting, her daughters pushed her back into the corridor. One caught her by the hair, the other held her fast, and the son came and stood in front of her with an axe while he demanded her promise that she would not attend any more. She trembled with fear at the threatening look on her son's face as he stood there brandishing the axe, but, desiring to be faithful to her Saviour, she exclaimed, "I love the Lord Jesus!" Then she burst into tears and from weakness sank to the floor. The son dropped the axe and left her. For about a year she was obliged to remain at home. Her children sometimes refused to give her anything to eat. In answer to prayer one of the daughters came under the conviction of sin and soon made it possible for her mother to go to the meetings once more. The mother's joy was increased when the daughters came with her and before a crowded congregation confessed their wrongdoing and sought God's forgiveness.

From **China** comes this word: "The day after our arrival we were privileged in having two Chinese women from the Kiangwan Bible School in SHANGHAI come to us for a month of evangelistic meetings. Miss T'an is a faithful and earnest preacher of the Word and Miss Chiang led the choruses and worked with the children. Their ministry was greatly blessed to the hearts of some of our Christians, while over forty made public confession of Christ as Saviour. Some of these have been baptized, and others are candidates for examination."

In **Belgium** a communist wants a New Testament in order, perhaps, to combat Christianity. The missionary does not let him off so easily and has a long conversation with him. The result is that this man's eyes are being opened to the necessity of a regeneration-decision to find the truth. May he find it before he leaves BELGIUM.

Mrs. Jakubowicz in Pinck, White Russia, POLAND, relates a conversation with a Jewess who replied with tears in her eyes: "Oh the height of the love of Christ! In Thy intense suffering Thou didst forget Thyself and pray for Thine enemies. Only God could love so, and how I love Him."

A Christian girl of seven in a Mission in MINNEAPOLIS tells us who a Christian is: "A Christian is a person who tells others of the Lord Jesus Christ." In the PHILIPPINE ISLANDS, Mrs. Rounds relates that Leonor Dela Cruz, or Leonor of the Cross, was born of poor parents. Her mother died when she was very young and as soon as she was old enough she was sent to the field to watch the carabao. All day long she sat in the hot sun leading the docile animal to water and to green grass. This is a task which would deaden the

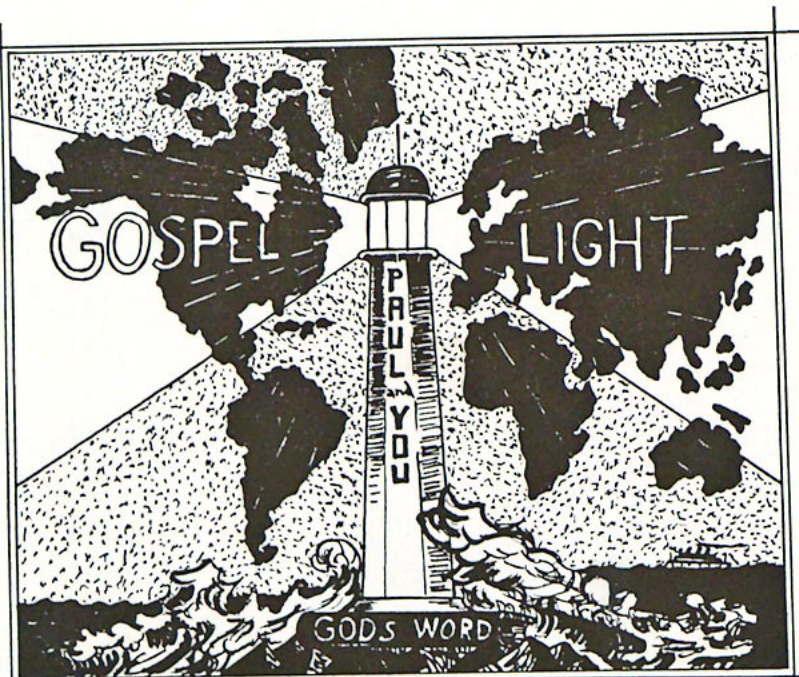


ambition of any normal person, but Leanor was determined to make her life count for something, so when the opportunity came for her to go to public school, she rejoiced. Later she entered the Baptist Bible Missionary Training School and there learned about the claims of Jesus Christ. A new interest came to her life and she developed daily. After she had graduated she spent two years as a Bible woman, first in the field and then in the Mission Hospital. She has brought Jesus Christ to many and has carried the "Word" to remote places. Now she is studying to further equip herself for service. "The fields are white already to harvest" and Leanor is a faithful worker in God's harvest field."

Franja, a little boy who lived in HODONIN, CZECHOSLOVAKIA, came to Sunday School regularly, learned the Scripture verses and loved to hear the stories about the Lord Jesus. Often he would stand outside the meeting hall and invite young and old to come to the meeting, in these words, "My Lord Jesus loves me and He loves you; if you come to the meeting, you will see me there with my new shoes."

## MISSION BOARDS

- |  |                                       |
|--|---------------------------------------|
| A. I. M.—Africa Inland Mission   | A. M. S.—African Mission Society      |
| A. B. F. M.—American Baptist Foreign Missionary Society                |                                       |
| A. P. M.—American Presbyterian Mission                                 |                                       |
| A. B. E. O.—Association of Baptists for Evangelism in the Orient, Inc. |                                       |
| B. M. M.—Baptist Mid-Missions  | B. I. M.—Bolivian Indian Mission      |
| B. M.—Borneo Missions  | C. I. M.—China Inland Mission         |
| C. I. M.—Congo Inland Mission  | E. C. M.—European Christian Mission   |
| G. M. U.—Gospel Missionary Union                                       | I. W.—Independent Work                |
| I. G. M.—Indian General Mission  |                                       |
| I. S. A. M. U.—Inland South American Missionary Union                  |                                       |
| O. M. S.—Oriental Missionary Society                                   |                                       |
| S. A. M.—Scandinavian Alliance Mission                                 |                                       |
| S. A. G. M.—South Africa General Mission                               |                                       |
| S. A. M. S.—Swedish Alliance Mission of Sweden                         |                                       |
| S. B. M.—Swedish Baptist Mission                                       |                                       |
| S. E. F. C.—Swedish Evangelical Free Church                            |                                       |
| S. I. M.—Sudan Interior Mission  | U. T. M.—Unevangelized Tribes Mission |
| U. P. M.—United Presbyterian Mission                                   |                                       |





## ROLL CALL

### AFRICA

- \*Dora Arveson, '35, 6800 Washington, St. Louis, Mo.; Addis Ababa, Ethiopia—U. P. M.
- Fred C. Bort, '35-'36, Shambungu via Kikwit Kwilu, Kwango Dist., Congo Belge, West C. Africa—U. T. M.
- Mrs. L. J. Buyse (Daphne Thompson, '20), Rethi, Nioka, Kasenya, Congo Belge via Mombasa and Butiaba B. E. Africa—A. I. M.
- Mrs. Margaret Camp (Margaret Fleming, '22), Ippy par Bambari, Oubangui Chari, French West Africa—B. M. M.
- \*Caroline Campbell, '24, 1841 East 7th Street, Kansas City, Mo.; Bougouni, French West Africa—G. M. U.
- \*Maynard Canedy, '26, Taylors Falls, Minn.; Raymond Lull Home, Tangier, Morocco, North Africa—G. M. U.
- Mrs. James Carder (Helen Brown, ex'23), Santa Ursula, Tenerife, Canary Islands.
- \*Sylvia Cushing, '32, 15 Victoria Street, Westminster, S. W. I., London, England, c/o Borneo Missions.
- Ida Erickson, '28, Kafumba, via Kikwit, Kwilu, Kwango Dist., Congo Belge, W. C. Africa—U. T. M.
- \*\*Theresa Gustafson, ex'24, 3535 26th Ave. S., Minneapolis, Minn.—A. I. M.
- Martha Hiebert, '28, Kafumba via Kikwit, Kwango Dist., Congo Belge, W. C. Africa—I. W.
- \*Eva Jantz, ex'29, 4600 Mission Road, Kansas City, Kan., Mennonite Home, Bethesda Assc. (Inter. work).
- \*Lydia Jantz, '30, Pniel Mission, Bololo sur Sankuru, via Port Franqui, Congo Belge, W. C. Africa—A. M. S.
- William Jantz, '28, and Mrs. Jantz (Fannie Redger, '27), Kamayala, Kahemba, Kwango Dist., Congo Belge, W. C. Africa—U. T. M.
- Ida Jensen, '34, 11 Ebor Avenue, Durban, Natal, South Africa—S. A. M.
- Frank Johnson, ex'32, and Mrs. Johnson (Viola Sowles, ex'32), Ureggi via Zungeru, Nigeria, West Africa, c/o L. E. Tullar—Tullar Mission.
- Signe N. Johnson, '24, 3 Derb Skat, Meknes Medina, Morocco, North Africa—G. M. U.
- Hilda Liable, '11, Elat Ebolowa, Camaroun, West Africa—I. W.
- Martha Lundbeck, '31, Bougouni, via Dakar, French West Africa—G. M. U.
- \*Lillian Martin, '20, c/o Gust Dahlberg, Eldora, Iowa.
- \*Lillian McClelland, '29-'30 c/o Col. R. S. McClelland, 318 Orange, Wilmington, N. C.—U.P.M.
- \*Victor Nelson, '25, Hopkins, Minn.; Mukinge Hill Mission Station, North Rhodesia, Africa—S. A. G. M.
- Anna Quiring, '28, Charlesville, Kasai District, Congo Belge, W. C. Africa—C. I. M.
- \*Ferdinand Rosenau, '20, and Mrs. Rosenau (Ina Benedict, ex'19), 6046 Crane St., Norton Grove, Ill.; Ft. Sibut, Oubangui Chari, French Equatorial Africa—I. W.
- Frank Shortridge, ex'30, Khemisset, Morocco, North Africa—G. M. U.
- \*Wycliffe Smith, ex'18, California.
- Arloene Skiff, '32, Bougouni, via Dakar, French West Africa—G. M. U.
- Carrie Swyter, '33, Minna, Nigeria, West Africa—S. I. M.
- Dr. Glenn Tuttle, ex'27, Sona Bata, via Thysville, Congo Belge, W. C. Africa—A. B. F. M. S.
- \*Charles Whitaker, '30, and Mrs. Whitaker (Margaret Hendrickson, '29), Larsmont, Minn.; Panzi, Kikwit sur Kwilu, Kwango, Congo Belge, W. C. Africa—U. T. M.

### ALASKA

- \*\*Lenore Robertson, '23, Morgan Memorial, 89 Shawmut Ave., Boston, Mass.

### CANADA

- Jalmar Erickson, '28, and Mrs. Erickson (Ruth Genung, '27), Maryfield, Sask., Canada—I. W.
- Alrick Olson, '24, Box 816, Fort Francis, Ontario, Canada—I. W.

### CHINA

- Mrs. F. Anderson (Matilda Hagstrom, '21), Saratsi, Shansi, China—S. A. M. of Sweden.
- Susanna Anderson, ex'18, Kaomi, Shantung, China—S. B. M.
- \*Alice Brethorst, '04, Dakota Wesleyan University, Mitchell, S. D.
- \*Mrs. W. F. Briscoe (Meta Kuehn), 21 Station Road, Sidcup, Kent, England; Hungtung, Shansi, China—C. I. M.
- \*Ruth Campbell, '26, 808 Twelfth St., Bemidji, Minn., Anshun, Kwei, China—C. I. M.
- Victor Christiansen, '32, Siangyun, Yunnan, China—C. I. M.
- Irma Day, '24, 1531 Sinza Road, Shanghai, Ku, China—C. I. M.
- George Kraft, '34, Hwaining, Anhwei, China—C. I. M.
- \*Gladys Lindholm, '25, 870 Clark Street, St. Paul, Minn.—C. I. M.
- Paul Lindholm, '26, and Mrs. Lindholm (Clara Malbon, '27), South Gate, Shanghai, China—A. P. M.
- Clara Nelson, '17, Box 1391, Shanghai, China—O. M. S.
- \*Mrs. L. Noel (Clara Levang, '18), 4159 Forty-fourth Ave. S. W., Seattle, Wash.
- \*Esther Hokansen, ex'08, 138¼ South Avenue 59, Los Angeles, Calif.
- Edna Larson, ex'19, Suifu, Szechuan, West China—C. I. M.
- Ruth Temple, '33, Wuyang, Ho, China—C. I. M.
- Jennie Wedicson, '20, Tsingning, Kansu, China—C. I. M.



## EUROPE

Jacques Blocher, '30, 167 B. Rue Belliard, Paris VIII, France.  
\*Ione Pickering, '33, 944 East 31st Street, Brooklyn, New York—E. C. M.

## SOUTH AMERICA

Mabel Alton, '31, Casilla 11, Riobamba, Ecuador, South America—G. M. U.  
Lettye Baker, '35, Casilla 86, Cochabanda, Bolivia, South America—B. I. M.  
Mrs. G. C. Barville (Edith Peterson, '20), 153 Breedestraat, Curacao, Dutch West Indies—S. A. M.  
Ralph Blackhall, '27, Palmira, Colombia, South America—G. M. U.  
Cornelius Klaassen, '28, and Mrs. Klaassen (Mary Heikes, '29), Tulua, Colombia, South America—G. M. U.  
Esther Carlson, ex'29, El Valle de La Pascua, Estado Guarico, Venezuela, South America—S. E. F. C.  
\*\*Jessie Carlson, ex'24, Detroit Lakes, Minn.  
Lydia Jacobson, '10, La Vactoria, Venezuela, South America—I. W.  
Marjorie Johnson, '31, El Valle de La Pascua, Estado Guarico, Venezuela, South America—S. E. F. C.  
\*Elmer W. Lange, '20, and Mrs. Lange (Abbie Mayrick, ex'20), 2215 Ilion Ave., Minneapolis, Minn.  
Garnet Trimble, '35, and Mrs. Trimble (Fern Sieger, '34), Caixa 103, Manaoas, Brazil, South America, c/o W. A. Ross—B. M. M.  
Mrs. F. Pickering (Evangeline Payne, '26), Santiago, Chiquitos, Bolivia, South America—I. S. A. M. U.  
Alice Schleuter, '31, Casilla 11, Riobamba, Ecuador, South America—G. M. U.  
William Shillingsburg, '30, and Mrs. Shillingsburg (Florence Wright, '32), Sevilla, Valle, Colombia, South America—G. M. U.

## INDIA

Mrs. J. Ahlquist (Judith Swanson, '06), Jorhat, Assam, India—A. B. F. M. S.  
Arthur Anderson, '32, and Mrs. Anderson (Isabell Barnett, '32), Cherial via Alir, Hyderabad, Deccan, India—I. G. M.  
\*Wm. Cook, '26, and Mrs. Cook (Jennie Siemens, '26), North Lakhimpur, Assam, India—A. B. F. M. S.  
Mrs. J. Gustafson (Jane Olson, '16), Nandurbar, West Khandesh, via Toloda, India—S. A. M.  
\*\*Mrs. M. Hursh (Anna Gootch, '04), Cohasset, Minn.; (Burma); First graduate of our school.  
Olga Johnson, '15, Nandurbar, W. Khandesh, India—S. A. M.  
Mary Laughlin, '24, Kemmendine Girls' School, Rangoon, Burma—A. B. F. M. S.  
Joseph Smith, '26, and Mrs. Smith, ex'26, Pyinmana, Burma, India—A. B. F. M. S.  
Jacob Wall, deceased.  
Mary Wall, '12, Deverakouk, Hyderabad, Deccan, India—I. W.

## JAPAN

\*\*Evalyn A. Camp, '14, 20 South 11th Street, Minneapolis, Minn.  
\*Mrs. J. Johnson (Ann Kludt, '22), 709 S. Dakota Avenue, Sioux Falls, S. D.  
Hermon Ray, ex'28, 58 Kago Machi, Koishikawa, Tokyo, Japan—B. F. M. S.

## PHILIPPINE ISLANDS

Bernice Hahn, '28, 420 Penn. Ave., Manila, P. I.—A. B. E. O.  
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## ALUMNI ASSOCIATION

### A Brief Account of the History and Activities of the Northwestern Bible School Alumni Association

THE class of 1915 was the cradle of the N. W. B. S. A. A. This class, six in number, felt the need of welding the alumni into one body, and of linking them definitely with the school. After seeking the mind of the Lord, the Alumni Association was begun. Arthur H. Nelson was the first president, and Miss Alma Reiber, the first corresponding secretary. The beginnings of history were in the first annual meeting, held in 1915, on Commencement night, when a banquet was given in honor of the Senior Class.

In 1916 a school pin was selected. This was a small oblong of gold, engraved with an open Bible, on which was the Scripture verse, 2 Timothy 2:15, and the words, "Jesus Saves" in Latin. Another school pin has since been designed in the form of a shield on which is the open Bible. Each class has replicas of this pin with its own motto and numerals.

Those who have worn the toga of president in succeeding years have been: Francis O. Peterson, Carl Loken, William Wilkins, Alvin Carlson, John Siemens, and Walter Horn.

The plan of holding the annual meeting in the spring, at the time of commencement, was continued until 1925, when November 18 was chosen as the date for the one-day program. This time was later increased to two days, and, in 1929, the last week in October was designated as Homecoming Week, in conjunction with a Bible conference in the First Baptist Church and special lectures daily in the classrooms, which were open to visiting alumni. This plan was followed until 1935.

In 1935, under the leadership of John R. Siemens, '24, president, it was decided to change the date of the Homecoming to coincide with the anniversary of Dr. W. B. Riley's birth, March 22. A birthday party was given at his home that year, and Homecoming in October was omitted. In 1936, the name was changed to President's Week and Alumni Homecoming, and the dates were March 22-25. This date proved to be very acceptable to the majority of Alumni, who attended in large numbers. Consequently, plans were laid to hold Homecoming at the same time every year.

In 1937, because the First Baptist Church was celebrating the Fortieth Anniversary of Dr. Riley's pastorate, the dates, March 9-11, were set to follow that event. There was a registration of 140, the largest thus far. Programs were held both in the morning and the afternoon of each day, and special meetings in the evening were conducted in the church by Dr. Frank S. Groner, president of the College of Marshall, Texas.

The officers for 1937-38 are: Archer Weniger, '36, president; Edward Pearson, '24, vice president; Irene Woods, '33, corresponding secretary; Norman Craft, '29, recording secretary; John A. Siemers, '35, treasurer.

An important step this year was the combination offer to the Alumni of one year's subscription to The Pilot and one year's dues for \$1.50.

The next great day for the Alumni will be August 24, at Medicine Lake. We had a day of wonderful fellowship in 1936. Join us this year!

*Alumni Banquet  
March 10, 1937*



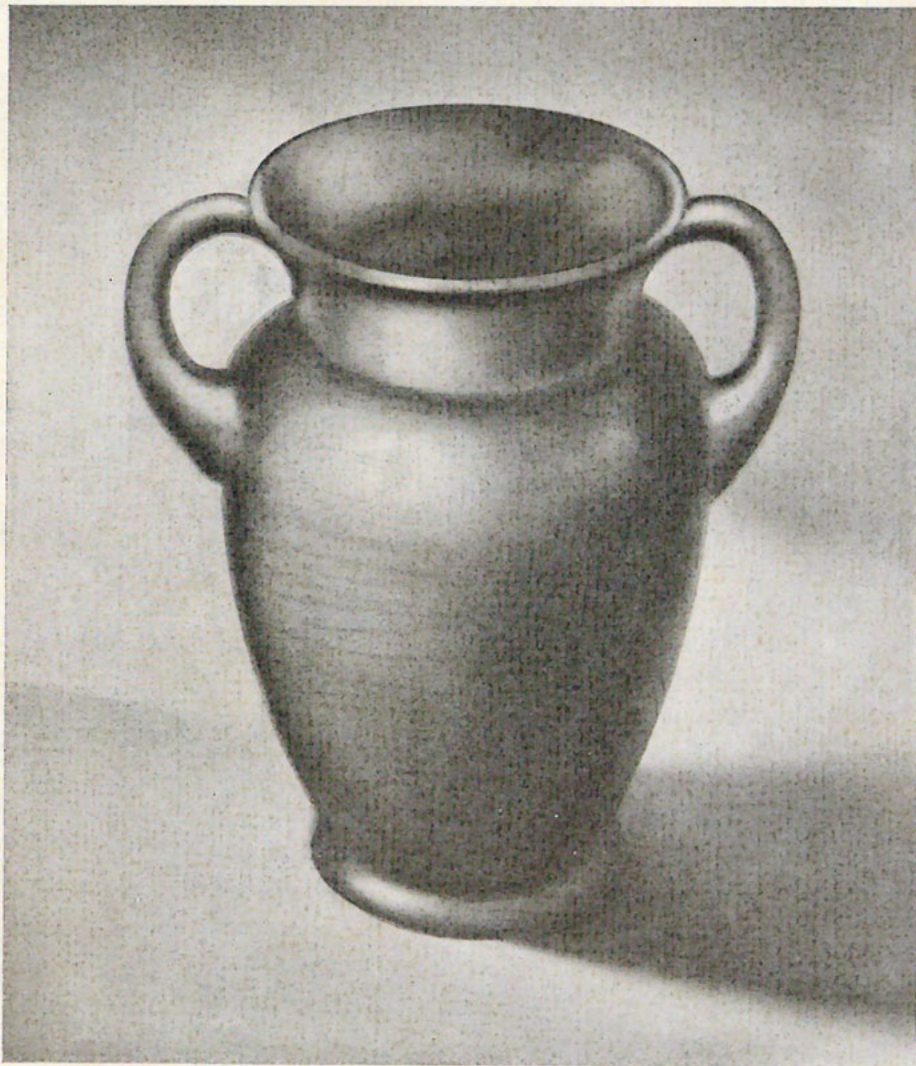


# P E R F E C T I O N

The hope of the believer is the coming of the Lord. Paul says that the whole creation groans and travails, waiting for the redemption of the body. Matthew records Christ's words "Be ye therefore perfect, even as your Father which is in heaven is perfect." While the believer is perfect in Christ when he is saved, there is that perfection for which we long, expressed thus by John: "Beloved, now are we the sons of God, and it doth not yet appear what we shall be; but we know that, when he shall appear, we shall be like him; for we shall see him as he is." That is perfection, indeed!

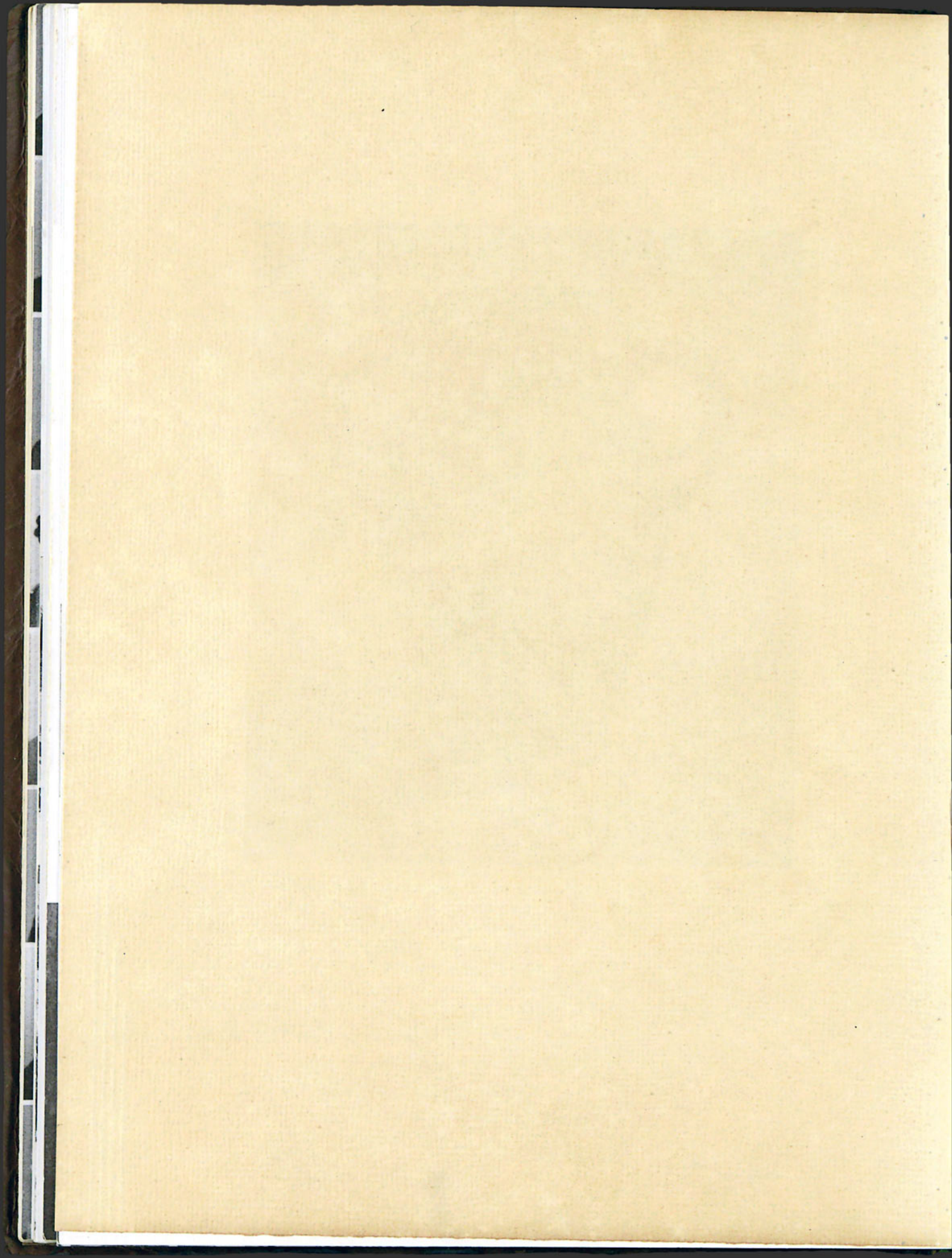
"Oh, to be kept for Jesus;  
Lord, at thy feet I fall.  
I would be nothing, nothing, nothing,  
Thou shalt be all in all."





"Lord, we shall see Thee as Thou art,  
In yonder mansions fair,  
We shall behold Thee face to face,  
Thy glorious image bear."







### THE POTTER'S HAND

To the potter's house I went down one day,  
And watched him while molding a vessel of clay,  
And many a wonderful lesson I drew,  
As I noted the process the clay passed through.  
Trampled and broken, downtrodden and rolled,  
To render it plastic and fit for the mold.

How like to the clay that is human, I thought,  
Which in heavenly hands to God's image is brought  
For self must be cast as the dust at His feet,  
Ere man is renewed and for service made meet.  
And pride must be broken, and self-will lost—  
All laid on the altar, whatever the cost;  
And all that is boasted of human display  
Must yield to God's hand and be taken away.

Then, lo! there appeared a most delicate vase  
Of wonderful beauty and exquisite grace;  
Was this the crude clay to the potter once brought,  
And long by his hands in such constancy wrought?  
So fashioned and formed by his marvelous skill  
To a vessel as planned by his wisdom and will;  
No longer a trace of the earth or the clay,  
The fires of the furnace had burned them away.

All praise to the potter—to him it is due,  
In whose hands to perfection and beauty it grew;  
By whose wonderful skill it was fashioned to be  
A vessel of glory which all men may see.

Thus souls lying still and content in God's hand,  
Who do not His wisdom or working withstand  
Are molded and fitted, a treasure to hold;  
Once clay, now transformed into purest of gold.  
And thus God is working in grace day by day,  
Renewing, transforming, and molding His clay.

—Selected



## SCRIPTURAL STEPS IN CONSECRATION

### FOUNDATION

"Then I went down to the potter's house, and, behold, he wrought a work on the wheels. And the vessel that he made of clay was marred in the hand of the potter: so he made it again another vessel, as seemed good to the potter to make it" (Jeremiah 18:3-4).

"But now, O Lord, thou art our Father; we are the clay, and thou our potter; and we all are the work of thy hand" (Isaiah 64:8).

"Hath not the potter power over the clay, of the same lump to make one vessel unto honour, and another unto dishonour" (Romans 9:20-21)?

### TESTING AND REFINEMENT

"The fining pot is for silver, and the furnace for gold: but the Lord trieth the hearts" (Proverbs 17:3).

"Behold, I have refined thee, but not with silver; I have chosen thee in the furnace of affliction" (Isaiah 48:10).

"That the trial of your faith, being much more precious than of gold that perisheth, though it be tried with fire, might be found unto praise and honour and glory at the appearing of Jesus Christ" (I Peter 1:7).

### CONSECRATION

"For Moses had said, Consecrate yourselves today to the Lord, even every man upon his son, and upon his brother; that he may bestow upon you a blessing this day" (Exodus 32:29).

"I beseech ye therefore, brethren, by the mercies of God, that ye present your bodies a living sacrifice, holy, acceptable unto God, which is your reasonable service. And be not conformed to this world: but be ye transformed by the renewing of your mind, that ye may prove what is that good, and acceptable, and perfect will of God" (Romans 12:1-2).

"But we will give ourselves continually to prayer, and to the ministry of the word" (Acts 6:4).

### SERVICE

"Also I heard the voice of the Lord, saying, Whom shall I send, and who will go for us? Then said I, Here am I; send me" (Isaiah 6:8).

"And he said unto them, Go ye into all the world, and preach the gospel to every creature" (St. Mark 16:15).

"Now then we are ambassadors for Christ, as though God did beseech you by us; we pray you in Christ's stead, be ye reconciled to God" (II Corinthians 5:20).

"And they that be wise shall shine as the brightness of the firmament; and they that turn many to righteousness, as the stars for ever and ever" (Daniel 12:3).



## "MOLD ME AND MAKE ME"

R. L. Moyer

WHEN I went down to the potter's house, and, behold, he wrought a work on the wheels. And the vessel that he made of clay was marred in the hand of the potter: so he made it again another vessel, as seemed good to the potter to make it" (Jeremiah 18:3-4).

"Hath not the potter power over the clay, of the same lump to make one vessel unto honor, and another unto dishonor? What if God, willing to show His wrath, and to make His power known, endured with much long-suffering the vessels of wrath fitted to destruction: And that He might make known the riches of His glory on the vessels of mercy, which He had afore prepared unto glory" (Romans 9:21-23).

"Go down to the potter's house" (Jer. 18:2), said Jehovah to Jeremiah. That visit made under the impulse of the Holy Spirit affords us the apt and oft-repeated illustration of the potter and the clay, or as Meyer puts it, "the parable of remade characters and lives and hopes." It also inspired that hymn so familiar and dear to us all:

Have Thine own way, Lord! Have Thine own way!  
Thou art the Potter; I am the clay.  
Mold me and make me after Thy will,  
While I am waiting, yielded and still.

The great lesson of our Scripture is that God does not mend what man has marred. God makes anew. However, what we have to say in this meditation is by way of application rather than interpretation—and we must always distinguish between the two.

The above Scriptures literally refer, not to individuals, but to the nation of Israel. This is clearly shown in Jer. 18:6: "O house of Israel, cannot I do with you as this potter? saith the Lord. Behold as the clay is in the potter's hand, so are ye in mine hand, O house of Israel." Every Bible student knows that in Romans 9 to 11 Paul is dealing with the same nation—"who are Israelites" (9:4). In this meditation we are making an application of this Scripture to the individual.

The above Scriptures deal with the nation in covenant relation to God, and since that nation was constituted of the Old Testament people of God, any reference to the sinner must be by way of application. Certainly it cannot be as interpretation.

The above Scriptures present spiritual truth in symbol. The marring of the nation referred to is not, of course, mechanical or constitutional, but moral and spiritual. This is easily understood.

The above Scriptures do not have reference to original creation, but to spiritual destination. In our study we should remember this.

So we can readily see that while the interpretation is one, the applications are many. We may make an application to the sinner who is made anew into a saint, even as Saul of Tarsus was made anew into Paul the Apostle.

We may make an application to the **failed** saint who is made anew into the faithful servant, even as Peter, the rock, or Mark, the servant.

We may make an application to the saint who will be made anew into the image of his Savior, even as John wrote, "We shall be like Him."

### "HAVE THINE OWN WAY, LORD"

"Hath not the potter power over the clay, of the same lump to make one vessel unto honor, and another unto dishonor" (Rom. 9:21)? Note that the text does not say, nor does it mean, one vessel unto life and another unto death; one unto salvation, another unto sin; one unto heaven, another unto hell. It means that He makes one vessel unto high service and another unto humble service. "Hath not the potter power over the clay?" Certainly! He has the right to fashion from the same lump a vessel for the table of the king and another to be used in the kitchen. God has a purpose for every life, as the potter has for the clay. He is shaping us into that form for which He deems us most fitted. Every life has not the same purpose, but each life is successful as its own particular purpose is fulfilled. So, vessel of God, no matter where you are, perform the service for which He intended you. Let Him have His way in your life.

If the Potter makes me for any use that pleases Him, that is honor enough. If He thinks enough of us to shape us on His wheel, let us be happy.

### "HAVE THINE OWN WAY"

"As seemed good to the potter to make it" (Jer. 18:4). Does that fill you with fear? Do you think you could do better if you could shape your own ends? Is it your idea that "destiny is merely the whim of Deity?" God is sovereign, but God is not capricious or cruel. "As



seemed good"—to The Good. How happy we should be that we are in the hands of the One Who doeth good to all men rather than in the hands of a weak, fallible clay-mortal. "Shall the things formed say to Him that formed it, Why hast Thou made me thus?" Shall we not rather say, "O God, have Thy way with me. Leave me not to my poor wits even for a moment."

#### "THOU ART THE POTTER"

"As the clay is in the potter's hand" (Jer. 18:6). The One in Whose hands we are is none other than our Father in heaven: the One Who is defined as "Love." He is the One Who says, "I will have mercy on whom I will have mercy, and I will have compassion on whom I will have compassion" (Rom. 9:15). This is not an announcement of doom, but a door to privilege. There is a hint as to those on whom He will have mercy, in Rom. 11:32, which reads, "He hath concluded them all in unbelief that He might have mercy upon all." He is referring to the whole human race when He says that He might have mercy upon all. God is love, and everything that He does for us is in love. Love enters into all His plans and purposes. Love is stamped upon all His activities. He cannot get away from Himself. He must be Himself. Hence, whenever or wherever He acts He must act according to His nature—love.

#### "I AM THE CLAY"

"So are ye in My hand" (Jer. 18:6). We are clay in the hands of the Divine Potter—just clay. Clay is the material used by the potter, but as Dresser says, "It is the art which gives the value, and not the material." God could truly say of each one of us, "As the clay is in the potter's hand, so are ye in mine hand." Job said, "Thou hast made me as the clay." There is literalness here, for in the beginning God formed the body of man out of the dust of the earth. If you went into a laboratory to be analyzed, the chemist would tell you that the elements in your body are those found in the earth beneath your feet. Man is of the earth earthy. Vance says, "Man is but a handful of dust along the road of life." It is true that both materially and spiritually we are as clay in the hands of the potter. In our text God is represented as taking men as He finds them just as the potter does not make the clay, but uses it.

#### "MOLD ME AND MAKE ME"

"He wrought a work on the wheels" (Jer. 18:3). In order to achieve his purpose, the potter does a great deal of work with the clay. It is broken into pieces. It is washed. It is sometimes beaten with a small iron bar. It is cut into pieces with a wire which is stretched over the table. Then the pieces are put together and kneaded like dough, and cut and kneaded many many times. It is crushed in a mill. Everything is done to soften it, to remove bubbles before it is ever put on the wheel. The climax is the furnace.

How many times people have to be cut and crushed and wounded before God can accomplish His purpose in them. The wheel shapes the vessel, but the bulk of the work is done by the potter's fingers. Applied to the sinner, all of this work means conviction. Applied to the saint it has reference to the work of God in bringing us to the place of consecration. The Potter works with us to make us like Christ. Meyer, in speaking of this work by the potter, says, "In the discipline of human life this surely represents the revolution of daily circumstance; often monotonous, commonplace, trivial enough, and yet intended to effect, if it may, ends on which God has set His heart."

#### "AFTER THY WILL"

"Cannot I do with you as the potter? saith the Lord" (Jer. 18:6). We have seen that a potter might make one vessel unto high service and another vessel unto humble service. He has this right; but no potter would ever make a vessel merely for the purpose of destroying it. That potter would be a maniac, and of the most dangerous type. The vessel was marred in the hands of the potter, but not by the potter. A potter will never mar his work. You may have heard the old story of the earthly potter who, at a critical moment, flung his body into the furnace and fed the fires with himself lest his work should perish. That is just what the heavenly Potter did on the Cross in the person of His Son, and Divine Love laid down its life "that whosoever believeth in Him should not perish." We know that Rom. 9:22 speaks of "vessels of wrath fitted to destruction," but who fits them? They fit themselves. How are they fitted? Through their own sin. Do not read into the Scripture what is not there. Paul does not say that God fitted them to destruction. God does not make anything or anyone for destruction. Satan is now headed for destruction, but God did not make even him for that. It is *sin* that makes up things for destruction. Vessels of wrath are vessels deserving wrath. Rom. 9 tells us that God has borne long with those who deserve wrath. Because of God's justice He was willing or desirous to show His wrath against such vessels, yet He endured them in much longsuffering—endured as if it were a burden to Him. God not only delays punishment, but takes active means to lead men to repentance, for the goodness and forbearance and longsuffering of God leadeth to repentance" (Rom. 2:4). The hand of the Divine Potter is never responsible for the marring of a vessel. The fault is found in the clay. There is something in the clay that resists the hand and the purpose of the potter. What innumerable instances there have been of this. How many times a man says "No" to God.



How many are like Jonah, disobedient when some service is commanded. How many are like Balaam, disobedient because of filthy lucre? How many are like Cain, who refused God's way. How many are like Demas, who forsook the fellowship of God's people for love of the present age. The examples might be multiplied.

#### "WHILE I AM WAITING"

"For who hath resisted His will" (Rom. 9:19)? Are you conscious of having marred God's early plan for yourself? Has your career seemed a failure? Have you lost sight of His ideal for you? Have you been gritty and hard and dry? Are you despondent and discouraged? Be of good cheer, child of God, you will not be thrown on the slag dump. Only let Him have a free hand. Wait on the Lord and He will renew you.

#### "YIELDED AND STILL"

"Shall the thing formed say to Him that formed it, Why hast Thou made me thus" (Rom. 9:20)? Our attitude to the great Potter should always be one of yieldedness to Him. Each particle in the clay ought to say "Yes" to both wheel and hand. You may not always understand His dealings because you may not always realize His purpose, but it is enough to know that He is the Potter and we are the clay. That knowledge does not jeopardize heaven; it insures it. That ought not make us despondent; it ought to make us happy.

Still! Do not be so busy with so many things that you do not heed His gentle touch. Do not resent that touch. Do not refuse it. Remember that God's wheel and God's hand work together for good to those who love God, to them who are the called according to His purpose.

#### I DO IT UNTO THEE

Lord of all pots and pans and things,  
Since I have no time to be  
A saint by doing lovely things  
Or watching late with Thee,  
Or dreaming in the dawnlight  
Or storming Heaven's gates,  
Make me a saint by getting meals  
And washing up the plates.

Although I must have Martha's hands,  
I have a Mary mind;  
And when I black the boots and shoes,  
Thy sandals, Lord, I find.  
I think of how they trod the earth  
What time I scrub the floor;  
Accept this meditation, Lord,  
I haven't time for more.

Warm all the kitchen with Thy love,  
And light it with Thy peace;  
Forgive me all my worrying  
And make all grumbling cease.  
Thou who didst love to give men food,  
In room or by the sea,  
Accept this service that I do—  
I do it unto Thee.



## THE TOUCH OF THE MASTER'S HAND

'Twas battered and scarred, and the auctioneer  
Thought it scarcely worth his while  
To waste much time on the old violin,  
But he held it up with a smile.  
"What am I offered, good folk?" he cried,  
"Who'll start the bidding for me?  
"A dollar—a dollar—, then two, only two—  
"Two dollars, and who'll make it three?  
"Going for three,"—but no—  
From a room far back, a gray-haired man  
Came forward and picked up the bow.  
Then wiping the dust from the old violin,  
And tightening the loosened strings  
He played a melody, pure and sweet,  
As a caroling angel sings.

The music ceased and the auctioneer  
With a voice that was quiet and low,  
Said, "Now what am I bid for the old violin?"  
And he held it up with the bow.  
"A thousand dollars—and who'll make it two?  
"Two thousand, and who'll make it three?  
"Three thousand once—three thousand twice—  
"And going—and gone!" cried he.  
The people cheered, but some of them cried,  
"We do not understand."  
"What changed its worth?" Quick came the reply,  
"The touch of the Master's hand."

And many a man with life out of tune,  
And battered and scarred with sin,  
Is auctioned cheap to a thoughtless crowd,  
Much like the old violin.  
A "mess of pottage"—a glass of wine,  
A game—and he travels on;  
He is going once—and going twice—  
He is going—and almost gone!  
But the Master comes and the foolish crowd  
Never can quite understand  
The worth of a soul, and the change that is wrought  
By the touch of THE MASTER'S HAND.

—Author Unknown.



# REDEMPTION IN FINISHED FORM

By W. B. Riley

REDEMPTION is a subject demanding deep study. The average Christian seems to hold that Redemption is completed the moment one believes; but the Book does not so teach. H. Grattan Guinness, speaking of the "History of Redemption" by Edwards, says: "In his view, the story of redemption falls into three parts—the first, that of the antecedents of redemption; the second, that of the accomplishment of redemption; the third, that of the application of redemption. The first, that of history before Christ; the second, that of the history of Christ; the third, that of subsequent history."

The truth of the statement is attested by Scripture study; but we prefer the presentation of this subject under Redemption Provided, Redemption Appropriated, and Redemption Completed.

## Redemption Provided

It was promised in Christ's first appearance.

Isaiah, the tall prophet of the Old Testament, had written, "Behold, a virgin shall conceive, and bear a son, and shall call his name Immanuel" (God with us).

Jeremiah had said, "Behold, the days come, saith the Lord, that I will raise unto David a righteous Branch, and a King shall reign and prosper, and shall execute judgment and justice in the earth. In his days Judah shall be saved, and Israel shall dwell safely; and this is his name whereby he shall be called, The Lord our Righteousness" (Jer. 23:5-6).

On the birth of Christ they called His Name Jesus, saying, "He shall save his people from their sins" (Matt. 1:21). But as a Redeemer, His work was not limited to Israel only. Christ Himself abolished that partition as between Jew and Gentile, declaring: "All that the Father giveth me shall come to me; and him that cometh to me I will in no wise cast out" (John 6:27).

Paul, the Apostle of the Gentiles, in his epistle to the Romans wrote, "Therefore as by the offense of one, judgment came upon all men to condemnation; even so by the righteousness of one the free gift came upon all men unto justification of life" (Romans 5:18). And to the Corinthians (Gentiles) he further said: "Of him are ye in Christ Jesus, who of God is made unto us wisdom, and righteousness, and sanctification, and redemption" (I Cor. 1:30).

This redemption was provided in Calvary's cross. "Having predestinated us unto the adoption of children by Jesus Christ. We have redemption through his blood, the forgiveness of sins, according to the riches of his grace" (Ephesians 1:5, 7).

To the Colossians he wrote, "Of his dear Son . . . in whom we have redemption through his blood, even the forgiveness of sins" (Col. 1:13-14).

Dr. Dale in his volume "The Atonement" cogently argues that the ethical idea of redemption is not so meaningful to our generation because we are not in the habit of paying ransoms. "To a Jew, ransom was the money paid to recover possession of a lost inheritance; or to effect the freedom of a near kinsman who had become a slave; or the price of the first-born of an unclean animal which he wanted to keep; or for the life of his first-born child; or for the twenty-year-old who sought to escape judgments of census."

How significant these things in view of the New Testament teaching! Ours was a lost inheritance; to Him we were nigh of kin; with the unclean, by nature, we belong; and for us a Divine judgment is only just.

The poet sensed this fact when he wrote:

"Jesus paid it all.  
All to Him I owe;  
Sin had left a crimson stain,  
He washed it white as snow."

The cleansing element was in the blood that gushed from His side; the price paid was His precious life. That is why we say that redemption was provided in Calvary's cross. But the second step is equally important.

## Redemption Appropriated

No man has a right to appropriate that which does not belong to him, save when it is offered by its rightful owner. But Christ proffered redemption to all men. "Neither is there salvation in any other" (Acts 4:12). "Men and brethren, children of the stock of Abraham,



and whosoever among you feareth God, to you is the word of this salvation sent" (Acts 13:26).

But lest we should conclude that this was the extent of the Divine proffer, let us remember Acts 28:28: "Be it known therefore unto you, that the salvation of God is sent unto the Gentiles, and that they will hear it."

This redemption is appropriated by believers only. "But as many as received Him, to them gave he power to become the sons of God" (John 1:12).

It was Christ who said, "He that believeth on me hath everlasting life" (John 6:47). Redemption is life; but redemption, while commenced at Calvary, is not completed there.

#### Resurrection Is Its Completion

It was commenced at the first coming, for the cross, on which it was wrought, belonged to the first appearance. "In this was manifested the love of God toward us, because that God sent his only begotten Son into the world, that we might live through him" (1 John 4:9).

At the second coming redemption will be completed. The body of the believer is still under the curse. The sentence of death against it still stands, but, as the apostle wrote to the Romans, "Now is our salvation nearer than when we believed" (Romans 13:11). We approach the day when Satan will be cast out of the earth and his angels with him, and when a loud voice from heaven will be heard, "Now is come salvation, and strength, and the kingdom of our God" (Rev. 12:10).

There are teachers who tell us that the believer should experience an eradication of sin and enjoy a perfect holiness; but all such forget important facts of nature and teachings of faith. By nature the blood-stream is befouled. Since the natural life is in the blood, and is tainted with the inheritance of something like seven thousand years; and so long as we dwell in the flesh, we will be compelled to say, as Paul declared of his body, "For I know that in me (that is, in my flesh) dwelleth no good thing" (Romans 7:18).

But, blessed be God, the resurrection will redeem the body by freeing it from the natural blood-stream, for in our kingdom bodies, blood—the natural life—will be no more. "Flesh and blood cannot inherit the kingdom of God; neither doth corruption inherit incorruption" (1 Cor. 15:50).

At death we are sown in corruption; in the resurrection our bodies are raised to incorruption. At death we are sown to dishonor; in the resurrection raised to glory. At death we are sown to weakness; in the resurrection raised to power. At death we are sown a natural body; in the resurrection raised to a spiritual body. Against that body, death hath no more dominion. Those who are alive at His coming will experience an equal change from the mortal to the immortal, and an immortal body is not a body the life of which is natural blood, but rather the animating Holy Ghost.

The time will come, then, when redemption will be completed in redeemed bodies, "Because the creature itself also shall be delivered from the bondage of corruption into the glorious liberty of the children of God. For we know that the whole creation groaneth and travaileth in pain together until now. And not only they, but ourselves also, which have the first-fruits of the Spirit, even we ourselves groan within ourselves, waiting for the adoption, to wit: the redemption of our body" (Romans 8:21-23).

We sing sometimes, "Oh, What A Changel" but who can imagine it! When Christ, on the mount, was transfigured, the sight of Him non-plussed the garrulous Peter. For once he wist not what to say. The glory of His Person overwhelmed the apostle with wonder and awe! As someone has said, the unlimited talents of a Raphael could not convey that scene to canvas. Such was the glory of the Lord's Person as God gave to the apostles the vision of what He would be like in His resurrection body; and yet, what glory and what joy!

Paul tells us that Christ was the first-fruits of the resurrection—"Afterward they that are Christ's at his coming" (1 Cor. 15:23).

And John writes, "Beloved, now are we the sons of God, and it doth not yet appear what we shall be: but we know that, when he shall appear, we shall be like him; for we shall see him as he is" (1 John 3:2).

The climax of redemption is restoration to the likeness of God. That glorification awaits the resurrection day!

"Soon Thou wilt come again,  
Jesus, our Lord!  
We shall be happy then,  
Jesus, our Lord!  
Then we Thy face shall see,  
Then we shall like Thee be,  
Then evermore with Thee,  
Jesus, our Lord!"



## "THE LORD HATH HIS WAY"

A BEAUTIFUL story was told in connection with the royal visit to the Potteries some time ago. While the king was on his way to see some special china which was being made for use in Buckingham Palace, two vases were shown to him. Both were made of the same material and both had been painted in the same style and manner, but one was a beautiful ornament and the other blurred and unsightly. And the reason? One had **taken** the fire, and the other had not! Passing on, the king came to the china he was to inspect. A young lady was busily engaged painting the inside of the cups **black**. He could not understand and asked to see the special cups that were being prepared for him. He had not given any orders for black. Again he was pointed to the same cups. Then the young lady explained that underneath the black was gold, and when the cup passed through the fire the black would be burnt **off**, and the gold would be burnt **in**.

**Black and gold!** The black must be burnt **off** and the gold burnt **in**. What lessons we can still learn in the Potter's house! This is what God is doing, burning **off** the black, and burning **in** the gold, and He has many processes by which He will reach His end.—Russell Elliott.

### PERFECT THROUGH SUFFERING

A lady was spending the summer in Switzerland. One day, as she climbed the mountain side, she came to a shepherd's fold. There sat the shepherd. Around him lay his flock. Near at hand, on a pile of straw, lay a single sheep. It seemed to be in suffering. Scanning it closely, the lady saw that its leg was broken. "How did it happen?" she asked. To her amazement, the shepherd answered: "Madam, I broke that sheep's leg."

A look of pain swept over the visitor's face. Seeing it, the shepherd went on: "Madam, of all the sheep in my flock, this one was most wayward. It never would obey my voice. It never would follow in the pathway in which I was leading the flock. It wandered to the verge of many a perilous cliff and dizzy abyss. And not only was it disobedient itself, but it was ever leading the other sheep of my flock astray. I before had had experience with sheep of this kind; so I broke its leg. The first day I went to it with food it tried to bite me. I let it lie alone for a couple of days. Then I went back to it; and it not only took the food, but licked my hand and showed every sign of submission and even affection. Now, let me tell you something. When this sheep is well, as it soon will be, it will be the model sheep of my flock. No sheep will hear my voice so quickly. None will follow so closely at my side. Instead of leading its mates astray, it will be an example and a guide for the wayward ones, leading them, with itself, in the path of obedience to my call."



### TAKE ME, BREAK ME, MAKE ME

Take me, O Lord, for I am but the clay  
That lies unused upon a dusty shelf;  
I cannot move to meet Thy blessed hand,  
So weak am I, and powerless in myself;  
I can but cry for thee with helpless moan,  
And ask Thee so to work upon my soul  
That I shall let my painful struggles cease  
And yield my hapless life to Thy control.

Break me, O Lord, for hard hath grown the clay,  
Until no pliability remains;  
Let Thine own fingers crumble me to dust,  
Till naught of former shape the clay retains.  
The vessel on the wheel was sadly marred,  
Some trace of self-life spoiled the Potter's art;  
Then sift the scattered dust with searching eye,  
And satisfy my broken, contrite heart.

Make me, O Lord, with Thine own bleeding hands,  
And streams of grace will moisten and unite  
The broken dust again to yielding clay,  
No more to struggle, and resist Thy might.  
Then take, and break, and make, until so formed,  
The Heavenly Potter calls His work complete,  
And in His image fair hath fashioned me,  
A vessel for the Master's use made meet.

—Carrie Judd Montgomery

### THE POTTER

I walk the streets of Cairo in the sun  
And slow my steps before an old bazaar.  
The colors, how I count them one by one  
On finished bowl and flaming altar jar.

With bare, brown feet, a potter turns his disc;  
His throwing wheel revolves to move the clay;  
It answers in his hands the simple tools  
That shape the water jug I take away.

I wait—and feel another Potter there;  
His tools are love—life and I the clay.  
Will all His toil bring beauty in the sun  
Or only chaff which potters throw away?

—Clara Hood Rugel



THE NORTHWESTERN EVANGELICAL SEMINARY





# THE NORTHWESTERN EVANGELICAL SEMINARY

## Founding of the Seminary

THE Northwestern Bible and Missionary Training School and the Northwestern Evangelical Seminary were not conceived and created as personal projects. Necessity is said to be the mother of invention, and they were both born in answer to sore needs.

As a member of the Minnesota Baptist State Convention Board I found myself often under the painful necessity of voting to sell a country church for which no pastor could be found—its small membership, its weak financial condition accounting for this Board act.

Having been brought up in a country church, I believed that that condition could be corrected and such sales stopped, and the Northwestern Bible and Missionary Training School was originated as a medium to that end. Her success is nationally known. She has provided leadership for these little churches, not for Minnesota alone, but for many of the country and village and town churches of the United States and, in addition, has sent over one hundred to foreign fields.

In 1935 the pastorless condition of Calvary Church, New York, the Los Angeles Temple Church, the Grace Temple, Philadelphia, the Tremont Temple, Boston, and other large but less important pulpits, profoundly impressed me with the necessity of equipping men for these larger places, since in many an instance the metropolitan institution was unwilling to take the modernist seminary output.

With that objective in mind we celebrated the 33rd anniversary of the Northwestern Bible and Missionary Training School on October 2, 1935, by the inauguration of the Northwestern Evangelical Seminary. Its curriculum is of high order, its Faculty scarcely surpassed, and its first year of existence—enrolling forty-five students—seems to be the proof of Divine favor. The second year has seen many improvements and a stronger faculty. We prophesy that a few years will suffice to put Northwestern Seminary graduates into the most prominent pulpits of America as surely as her Bible School has placed hundreds of them in the country, town, and city churches.

Our purpose is the highest possible education: and yet our determination is to graduate and confer degrees upon men who retain the fundamentals of the Christian Faith, and who will occupy pulpits, not to preach doubts, but to declare the eternal verities of God's Word.

The appeals coming to us for pastors have multiplied faster than even the growth of these institutions, and that fact, together with the adequate financial support of the institutions in answer to prayer, seems to us sufficient evidence of the Divine pleasure in these institutions. Both of them are, and must forever remain Fundamental, Evangelical and Premillenarian.

## Faculty

W. B. RILEY, M.A., D.D., President  
MRS. W. B. RILEY, B.A., Dean  
R. L. MOYER, D.D., Dean  
H. WARREN ALLEN, B.S., TH.B.  
A. F. BROMAN, B.S., TH.B.  
EVALYN CAMP, B.A.

EARLE V. PIERCE, B.A., D.D.  
W. F. McMILLIN, B.A., D.D.  
EDWARD PEARSON, TH.G.  
J. T. BERGEN, D.D.  
MRS. MAUDE F. GROOM, B.A., TH.M.  
WALTER HORN, B.A., TH.B.



## REQUIREMENTS

### TH.G.

The degree of Graduate of Theology will be conferred upon students who are high school graduates and have accomplished the prescribed course in the Northwestern Bible School, including the first year in the Graduate School of Theology.

### TH.B AND B.R.E.

The degrees of Bachelor of Theology and Bachelor of Religious Education will be conferred upon those high school graduates who, in addition to the Bible Training School course or its equivalent, have added the second year in the Graduate School of Theology.

### TH.M.

The degree of Master of Theology is conferred on those who bring to us from a recognized college an A.B. degree or its equivalent, and who accomplish three years in the Graduate School of Theology. A satisfactory thesis will be required for this degree.

### TH.D.

For the degree of Doctor of Theology the student must bring an A.B. degree from a recognized college, with a TH.M. degree from the Northwestern Evangelical Seminary or its equivalent, and must have one year of additional theological study in a course to be prescribed for winning this degree. A satisfactory thesis of not less than ten thousand words will also be required for this degree.

At least one year of required work must be done in the Northwestern Evangelical Seminary in order to get any degree. (This refers to students coming to us from other accredited colleges or seminaries.)

There is a fee of \$5 for graduation from any of the degree courses.

### Fees

There will be a registration fee of \$20.00 a semester for Seminary students. The Seminary year is divided into two semesters; the first semester is from the middle of September to the first of February, the second semester from February first to June first.

### Women Students

The Theological Seminary is not primarily intended for women students, as we hold that the primary product of the seminary is the pastor, and find no women pastors mentioned in the New Testament; and it is not our purpose to prepare women for that particular office. But, we do recognize the fact that as missionaries, effective witnesses to the Truth as revealed in the Word, and particularly as the wives of pastor-husbands, such an education would contribute greatly, both to their pleasure and effectiveness in the Lord's service; so we admit them on equal terms to the Seminary course.

We shall strive in electives to have them equip themselves in such a way as to best fill those life positions that are likely to fall to their lot.

### Residence

Unmarried students are required to live in the dormitories. The rates are the same as for the Bible School students.

### Employment

Those who need part-time employment may secure it under the same conditions that obtain in the Bible School.





## GRADUATES OF THEOLOGY

Frances Clark, Th.G.  
Bemidji, Minnesota  
N. W. Bible School, '36  
Baptist

Julian Leen, Th.G.  
Verndale, Minnesota  
N. W. Bible School, '37  
Lutheran

Dwight Duncan, Th.G.  
Coalwood, Montana  
N. W. Bible School, '37  
Congregational



Wayne Barber, Th.G.  
Hayward, Minnesota  
N. W. Bible School, '37  
Baptist

Earle Matteson, Th.G.  
Vancouver, B. C., Canada  
N. W. Bible School, '37  
Baptist

Clinton Talbert, Th.G.  
Hopkins, Minnesota  
N. W. Bible School, '37  
Baptist



Harry Abrahamson, Th.G.  
Iron, Minnesota  
N. W. Bible School, '37  
Lutheran

Dora Jacobson, Th.G.  
Park Rapids, Minnesota  
N. W. Bible School, '36  
Baptist

Allan Bennett, Th.G.  
Corry, Pa.  
N. W. Bible School, '37  
Baptist



## BACHELORS OF THEOLOGY

Lloyd Clark, Th.B.  
Rushford, New York  
Baptist

Ervin Faul, Th.B.  
Cathay, North Dakota  
N. W. Bible School, '36  
Baptist

Maynard Lund, Th.B.  
Audubon, Minn.  
N. W. Bible School, '36  
Baptist



Edwin Hartill, Th.B.  
New Concord, Ohio  
N. W. Bible School, '36  
President, Seminary '37  
Baptist

Arthur Slaikeu, Th.B.  
Milltown, Wisconsin  
N. W. Bible School, '36  
Baptist

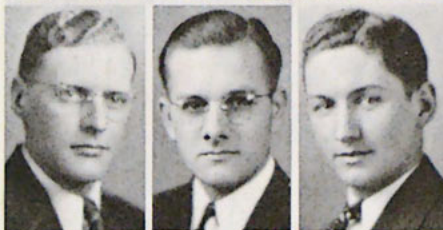
Robert Gardner, Th.B.  
Swanville, Minnesota  
N. W. Bible School, '37  
Baptist



Eleanor Hansen, Th.B.  
Crookston, Minnesota  
N. W. Bible School, '37  
Baptist

Victor Sawatzky, Th.B.  
Bloomfield, Montana  
N. W. Bible School, '36  
Mennonite Brethren

Burries Morford, Th.B.  
Minneapolis, Minnesota  
N. W. Bible School, '31  
Baptist



Wallace Schumann, Th.B.  
Rice, Minnesota  
N. W. Bible School, '31  
Evangelical

G. Archer Weniger, Th.B.  
Morristown, Minn.  
N. W. Bible School, '36  
Baptist

Richard Mohler, Th.B.  
Hudson, Iowa  
N. W. Bible School, '36  
United Brethren



Leroy Bleek, Th.B.  
Sheboygan, Wisconsin  
N. W. Bible School, '36  
Dutch Reform

Harold Barber, Th.B.  
Granite Falls, Minnesota  
N. W. Bible School, '36  
Baptist

Clifford Perron, Th.B.  
Clinton Falls, Minn.  
N. W. Bible School, '34  
Pastor—Baptist Church



## THREE-YEAR GRADUATE COURSE

### Term One

FOR A TH.G. DEGREE		FOR B.B.E. or TH.B. DEGREE		FOR A TH.M. DEGREE	
Subject	Hours Per Week	Subject	Hours Per Week	Subject	Hours Per Week
Bible Analysis .....	4	Bible Analysis .....	4	Scriptural Interpretation .....	2
Pastoral Problems .....	1	Bible Introduction .....	2	Greek Exegesis V .....	4
Exegesis I .....	3	Greek III .....	4	Hebrew III .....	4
Homiletics I .....	2	Homiletics III .....	1	Christian Ethics .....	1
English VII .....	3	Christian Philosophy .....	1	Applied Christianity .....	1
Parliamentary Law .....	1	Religious Education .....	2	Apologetics .....	2
Greek I .....	4	Hebrew I .....	4	Bible Prophecy .....	3
Practical Work .....	1				

### Term Two

Bible Analysis .....	4	Bible Analysis .....	4	Scriptural Interpretation .....	3
Exegesis II .....	3	Archeology .....	2	Greek Exegesis VI .....	4
Homiletics II .....	2	Christian Psychology .....	1	Hebrew IV .....	4
English VIII .....	3	Greek Exegesis IV .....	4	Christian Sociology .....	1
Parliamentary Practice .....	1	Homiletics IV .....	1	Applied Christianity .....	1
Church Polity .....	1	Religious Education .....	2	Logic and Debate .....	2
Greek II .....	4	Hebrew II .....	4	Literary Form and Contents of the Bible .....	2
Practical Work .....	1				
Conducting .....	1				

ANY STUDENT ENTERING THE SEMINARY MUST HAVE AN AVERAGE OF 80 FROM THE BIBLE SCHOOL (EXCEPT BY SPECIAL PERMISSION OF THE DEANS).

Degrees will be conferred only upon High School graduates.

### DO YOU KNOW—

1. That New Testament Greek and Classical Greek are different?
2. That New Testament Greek is a great help to the pastor in the study of the Book?
3. That Alexander the Great spread the Greek language throughout the known world two hundred years previous to the advent of Christ?
4. That Philosophy is an explanation of the universe and its varied phenomena?
5. That Psychology is a study of the mind and its distinctive processes?
6. That Christian Ethics teaches us how to practice the principles of Christianity?
7. That Archeology does not prove the inspiration of the Scriptures but corroborates their historicity and integrity?
8. That Biblical Introduction is made up of two classes, namely, Lower Criticism, which seeks to ascertain the accuracy of the text, and Higher Criticism which strives to prove the authenticity and historicity of the text?
9. That Religious Education is really Christian Education and includes all phases of education in the church?



## **THE EVENING SCHOOL**

A four-year course for laymen who wish a practical, working knowledge of the Bible. Classes are held one night a week from 7:00 to 9:45 o'clock. A certificate is given on the completion of the course. The subjects include Old and New Testament Synopsis; Personal Work; Daily Vacation Bible School Methods; Missions; Orientalism; Hermeneutics; Systematic Theology; Christian Evidences; Polemics; Christian Education; Open Forum, where such subjects as Evolution, Communism, Humanism, Behaviorism are discussed.

### **FEES**

There is a fee of \$1.50 for both classes or \$1.00 for one hour. Examinations are given. There are two semesters of fifteen weeks each.

## **WHAT NIGHT SCHOOL HAS MEANT TO SOME STUDENTS**

### **Child Study**

I can better understand children and realize how important child life is. I think this course would be very valuable to parents so that they might better understand the development of the child.

It is easier to plan a lesson now than before. Every child I meet seems worthy of study.

This child study class has helped me to know the need of training Sunday School teachers, and has given me confidence to go out to meet the children's needs.

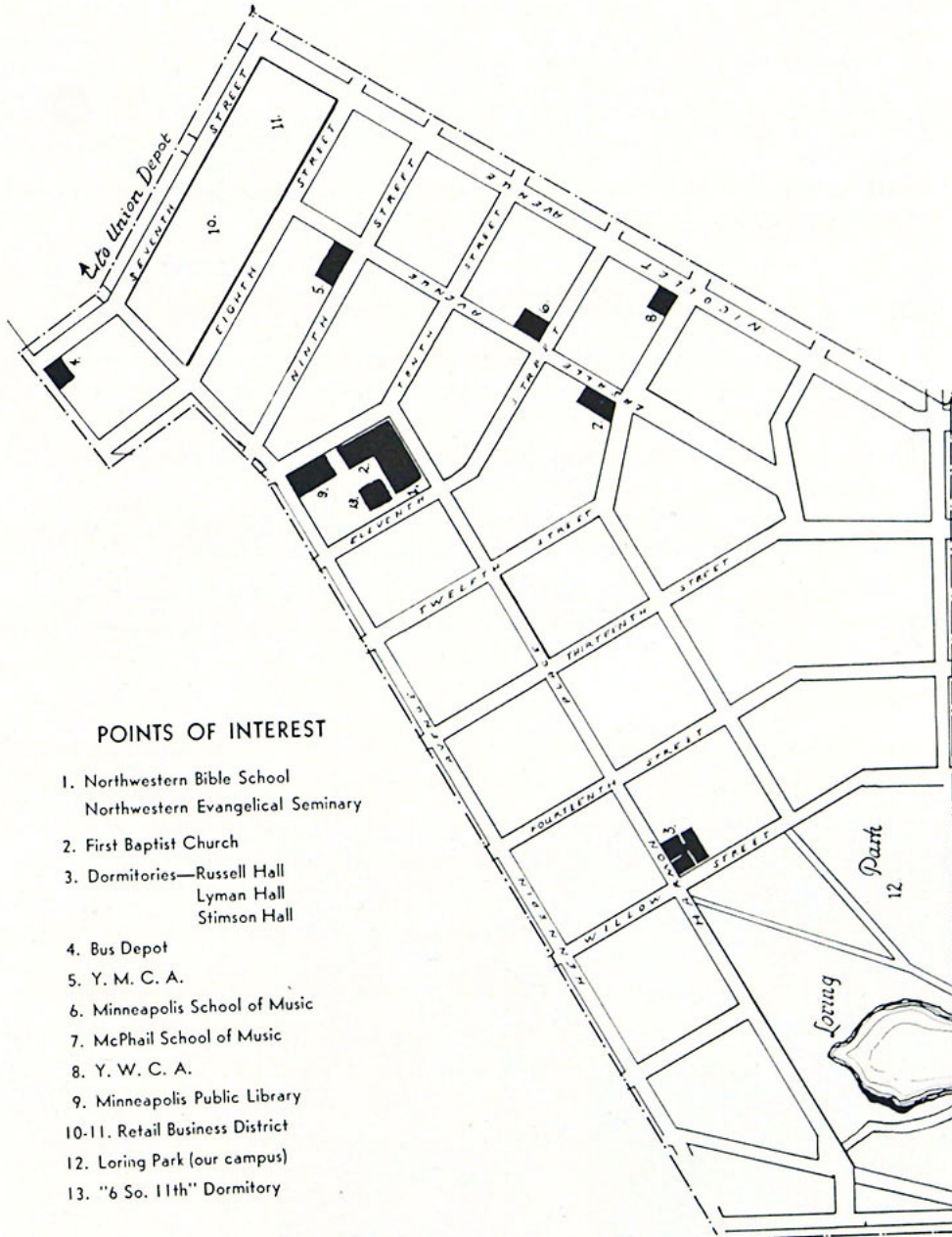
I have learned a great many things about Sunday School classes, the grading of classes, subjects one may select for study, stories for small children, history for older children, etc., pupil participation, and many other things valuable in securing better results in Sunday School work.

### **Pedagogy**

This study in pedagogy has taught me the need of real Christian training. This course has helped me to see the need for teaching. Because of this course the Lord laid it on my heart to start teaching a little Bible class in my home. The Lord has given me a greater burden for lost souls and I have learned to present the wonderful plan of salvation to children.



# CATALOGUE



## POINTS OF INTEREST

1. Northwestern Bible School  
Northwestern Evangelical Seminary
2. First Baptist Church
3. Dormitories—Russell Hall  
Lyman Hall  
Stimson Hall
4. Bus Depot
5. Y. M. C. A.
6. Minneapolis School of Music
7. McPhail School of Music
8. Y. W. C. A.
9. Minneapolis Public Library
- 10-11. Retail Business District
12. Loring Park (our campus)
13. "6 So. 11th" Dormitory

MAP OF DISTRICT SURROUNDING NORTHWESTERN



## OUR DOCTRINAL STATEMENT

I. We believe in the Scriptures of the Old and New Testaments as verbally inspired of God, and inerrant in the original writings, and that they are of supreme and final authority in faith and life.

II. We believe in one God, eternally existing in three persons, Father, Son and Holy Spirit.

III. We believe that Jesus Christ was begotten by the Holy Spirit, and born of the Virgin Mary, and is true God and true man.

IV. We believe that man was created in the image of God, that he sinned and thereby incurred not only physical death but also that spiritual death which is separation from God; and that all human beings are born with a sinful nature, and, in the case of those who reach moral responsibility, become sinners in thought, word and deed.

V. We believe that the Lord Jesus Christ died for our sins according to the Scriptures as a representative and substitutionary sacrifice; and that all that believe in Him are justified on the ground of His shed blood.

VI. We believe in the resurrection of the crucified body of our Lord, in His ascension into heaven, and in His present life there for us, as High Priest and Advocate.

VII. We believe in "that blessed hope," the personal, premillennial and imminent return of our Lord and Saviour Jesus Christ.

VIII. We believe that all who receive by faith the Lord Jesus Christ are born again of the Holy Spirit and thereby become children of God.

IX. We believe in the bodily resurrection of the just and the unjust, the everlasting felicity of the saved and the everlasting conscious punishment of the lost.

*Corridor in Jackson Hall*





## SCHOOL INFORMATION

### Location and Advantages

The buildings are exceptionally well located from several points of view. The school itself is in the heart of Minneapolis—just five short blocks from the center of the business district. The Public Library is adjacent, affording ready access to any research work desired. Three minutes away are the Y. M. C. A. and the Y. W. C. A. which, at small cost, afford opportunity for abundance of recreation and exercise. One of the city's most beautiful spots is Loring Park, at the very doors of our dormitories on Harmon Place, forming a convenient campus.

Northwestern is also ideally situated to enable students to train for all phases of Christian work. Churches, Sunday-schools, hospitals, successful missions and settlement houses offer unusual openings for practical experience in many branches of Christian service.

Few cities in the land present so great an opportunity for spiritual, educational, and recreational advantages.

### Holidays

The following holidays are given in the school year:

Armistice Day	November 11
Thanksgiving Vacation	4 days in November
Christmas Vacation	17 days in December and January
Washington's Birthday	February 22
Easter Vacation	A week preceding Easter
Summer Vacation	June 1 until the middle of September

### Expenses

The registration fee is \$10 per semester. There is also an "incidental" fee of \$10 per semester, which includes the school publication, THE PILOT; one copy of the year book, THE SCROLL; a ticket to the Annual Banquet; the health benefit fee; employment service; post-office box; examination blanks; mimeograph paper and work; and dormitory assignment work.

THE PILOT; one copy of the year book, THE SCROLL; a ticket to the Senior banquet; the health benefit fee; examination blanks; mimeographed work.

SPECIAL STUDENTS enrolled in individual classes are charged at the rate of \$2 per hour, per semester.

NO REFUND of the registration fee is made after one week of school.

EVERY STUDENT should be prepared to spend at least \$10 a semester for books and other necessary equipment. Anyone who elects typewriting, unless he has a standard machine, must rent one through the school at \$2.00 a month. Portable typewriters cannot be used. There is no further charge for this course.

DORMITORIES: Board and room is provided at \$6.00 for double room, \$6.50 for a single room per week.

### Employment

It is always advisable for the student to have sufficient funds to carry him through the first semester without having to work. Outside work requires time and energy that one owes to his studies. However, for those who must earn



their own way through school, the Lord has opened many fields of employment. The courses are so arranged that a high school graduate with good health and ability to apply himself can complete the prescribed course in three years. However, if he must work more than thirty hours a week in outside employment, or if his health does not permit, he will be obliged to take fewer subjects per semester and thus take longer to complete the course. Many of the girls are employed in private homes for room, board and carfare. Cafes offer an opportunity to work for meals. Others with experience and ability are engaged in office work and clerking in stores. Those with training find employment as nurses.

A more varied field is open to the young men. The majority find work for meals in cafes and cafeterias; some clerk in stores; the Gospel missions offer employment to a few; some in their senior year have opportunity to serve as pastors and pastor's assistants; those with musical ability may find a choir or orchestra to direct. Our young men are engaged in architectural drawing, mimeographing, painting, and laundry work, as switch board and elevator operators, bookkeepers, book binders, porters, and janitors. A few private homes are open to the young men for employment.

It is usually possible for the student to find suitable work for two or three hours a day, but no guarantee is given in advance. The employment in private homes may be secured through the Dean of Women for those who are physically strong, neat in appearance, and pleasing in personality.

### **Financial Aid**

Students must have sufficient funds to pay the registration fee IN ADVANCE, purchase books and take care of any expenses which may be incurred before the student is satisfactorily placed in his work. For expenses see page 00.

### **SCHOLARSHIPS**

#### **HAUSER MEMORIAL SCHOLARSHIP**

The income from a fund of \$500, given by the family of Henry Hauser, a former trustee of the school is awarded to the junior who has the highest grades in all subjects.

#### **ALUMNI MEMORIAL SCHOLARSHIP**

A gift of \$40 is awarded by the Alumni Association to a Junior, who, in addition to high grades, manifests a truly Christian character.

#### **PILOT SCHOLARSHIP**

All subscriptions are at the rate of \$1.50. Any student or prospective student who secures 40 subscriptions at that price will be given his registration fee for one semester; 80 subscriptions, his registration fee for two semesters. Any student who secures 240 subscriptions will be given his registration fee and board and room at the dormitory for one semester. Anyone interested should write to the Deans at the school.

### **Rules of Conduct**

Certain rules are provided for the government of personal conduct. All cannot be printed here. Inquiries should be addressed to the Deans. A few are given below:

1. Students conducting evangelistic meetings cannot be absent during the last month of any semester, or during the midterm examination. Work missed



during any such period must be made up by the student. Such absences are allowed to Juniors and Seniors only.

2. No student can leave the city without the consent of the Deans.
3. No student can assume outside work that conflicts with his classes and preparation.
4. Every student must attend Chapel unless excused by the Deans.
5. Credits:
  - a. In order to graduate, students must successfully complete all the subjects in the prescribed course.
  - b. No student will be awarded a diploma or given credits unless all financial obligations to the school are satisfactorily met.
  - c. Every student must be present for the Commencement Exercises or his credits will be withheld.
6. Any student who is not working for his board and room or whose permanent home is not in Minneapolis or St. Paul, **must live at the school dormitories.**
7. Young men and women are not permitted to go out together over the week-end.
8. Marriages: No student will be permitted to marry while pursuing the Training School Course without the special consent of the faculty.
9. Radios are not allowed in students' rooms.
10. No student can carry an extra subject unless he has an average of 85 in his work.

### Medical Care

Each student, upon payment of his registration fee, is entitled to the care of a reputable physician chosen by the school. Since the portion of the fee allotted to this service is small, it justifies the doctor's consultation only in cases of serious illness or accident. For the same reason this charge cannot be made to cover the cost of hospital service, X-rays, medicine, or dental work.

If the medical examination reveals the need of glasses, they must be procured before entering school, in order that the work need not be handicapped.



*Class in Typing*



# CURRICULUM

## Entrance Requirements

GENERAL: Every applicant must meet the following requirements: He must be at least seventeen years of age (exceptions have been made in the case of students who have graduated from high school before the age of seventeen). He must have a satisfactory certificate of health, signed recently by a physician. An applicant must have an approved Christian character, willingness to work, to be taught, criticized and guided.

EDUCATIONAL: Because we know the Lord does call into His service those who have been denied the privileges of education, and use them in winning souls, no one who has felt the call will be refused admission because of lack of previous education. He will be given the opportunity to overcome those things which would handicap him in the Lord's work by taking the four-year course designed especially for him. However, we advise preliminary training, at least to the extent of a high school education, for every student.

All incoming high school or college graduates will be required to take an entrance examination in English. If satisfactorily passed, graduates of recognized colleges and universities will take only Senior English; high school graduates will take two years of English. Those who are not high school graduates must take four years of English. Any student who is not able to carry the work of the regular English course will be placed at the discretion of the English department.

One year's college credit in Public Speaking will exempt the student from Fundamentals of Speech.

## Courses Offered

The BIBLE COURSE is primarily for those who feel called to the ministry, or for those who want a thorough working knowledge of the Bible.

The BIBLE-MISSIONARY COURSE is for those who feel led of God to offer themselves for home or foreign missionary service.

The BIBLE-MUSIC COURSE is arranged for those who feel called to serve in Christian work through the avenue of Music.

The BIBLE-SECRETARIAL COURSE is for those who are preparing to be pastors' assistants and secretaries. No secretarial work will be given before the Junior year.

College graduates may finish in two years, high school graduates in three years and those without high school in four years, provided the amount of employment does not exceed that outlined under Employment.

## One-Year Course

The first year of every course, with the exception of the Music Course, is so arranged that the student who wishes to take but one year receives an intensive preparation in the study of the Bible and related subjects. Should a one-year student decide to continue, he can do so without loss of time or credits.

This course is a great safeguard for a young person entering a college or university, where he is likely to be subjected to erroneous teachings regarding the Word of God. It has exactly suited the need.



## DESCRIPTION OF COURSES

### Bible

#### **ANALYSIS—4 hrs. a week—1st and 2nd semesters**

Analysis is the unfolding of a book of the Bible in the light of its central thought and the circumstances under which it was written. The aim is to lay the foundation for Bible teaching and to develop the art of expository preaching. The student is required to do individual analytical work. Several books are covered in this course.

#### **\*APOLOGETICS—2 hrs. a week—2nd Semester**

A system of defense of all the points of Christian doctrine against an actual assault. We note the present day attacks upon Christianity, and also the errors of the modernism of this present day.

#### **CHRISTIAN EVIDENCES—1 hr. a week—2nd Semester**

This is the scientific proof of Christianity, in all its essential characteristics, as a divine system of truth. It considers the Being of God, the religious nature of man, the reality of the supernatural factors in human experience, the truth of the Christian Scriptures, the historic evidence of Christianity, including the proof of archeology.

#### **EXEGESIS—3 hrs. a week—1st and 2nd Semesters**

Exegesis is the interpretation and explanation of the language and thought of the Bible—a minute study of the Word of God.

#### **HERMENEUTICS—5 hrs. a week—1st and 2nd Semesters**

This is an introductory study dealing with the Bible, the Bible student, and Bible Study Principles. The last named, which is essential for a proper understanding of the Word, includes the following principles: Dispensational, Covenant, Ethnic Division, Initiation, Discrimination, Structural, Numerical, Typology, Prophetic, etc.

#### **PERSONAL WORK—2 hrs. a week—1st and 2nd Semesters**

This subject equips the student to deal individually with the ignorant, the unconcerned, the procrastinator, those led away by false cults, or those with any possible difficulty concerning their personal salvation. The student is trained to refute false doctrine by a skillful use of the Scriptures.

#### **POLEMICS—1 hr. a week—1st Semester**

A consideration of the various cults and anti-Christian movements in the light of Biblical teaching.

#### **\*PROPHECY—2 hrs. a week—1st Semester**

A study of predictive Scripture relating to future events.

#### **\*SCRIPTURAL INTERPRETATION—2 hrs. a week—1st Semester; 3 hrs. a week—2nd Semester**

This course includes the correct interpretation of many difficult passages which have been subject both to misinterpretation and misapplication.

#### **SYNOPSIS—5 hrs. a week—1st and 2nd Semesters**

Synopsis is a bird's-eye view of the Bible as a whole, an outline of each book, and a study of its relation to other books. This course requires the student to read through the entire Bible in one year.

#### **SYSTEMATIC THEOLOGY—5 hrs. a week—1st and 2nd Semesters**

This course includes the cardinal doctrines of the Bible, studied in logical order—what the Bible teaches about God, Jesus Christ, the Holy Spirit, Angels, Man, Sin, the Church, and the Future.

### Missions

#### **MISSIONS I—1 hr. a week—1st Semester**

A study of missionary motives and aims, of missionary administration and of the necessary qualifications of candidates. An examination of the lives of pioneer missionaries.

#### **MISSIONS II—1 hr. a week—2nd Semester**

A study of the missionary on the field in his relation to his fellow workers, the natives and the Native church. A discussion of the problems of missionary life, also its rewards. Continuation of first term study of missionary biography.

#### **MISSIONS III—1 hr. a week—1st Semester**

Comparative religions. The object of this course is to acquaint the student with the great non-Christian religions of the world, and to discover, if possible, the best methods of reaching the adherents thereof for Christ.

#### **\*Seminary Courses**



**MISSIONS IV—1 hr. a week—2nd Semester**

The history of missions. This is an historical survey of the missionary enterprise from the time of Christ to the present day.

**MISSIONS V—1 hr. a week—1st Semester**

Home Missions. A study of the various home missionary enterprises including work for the Negroes, Mountaineers, Jews, Mormons, Migrants, Orientals, Indians, Mexicans, European Immigrants, city dwellers and the people of Alaska and the West Indies.

**MISSIONS VI—1 hr. a week—2nd Semester**

A study of mission boards and typical mission fields with an emphasis on the present needs and opportunities.

## History

**\*ARCHEOLOGY—2 hrs. a week—2nd Semester**

This is a course dealing with archaeological research in Bible lands. The earlier and the most recent discoveries of the spade are considered as to their bearing on the historical accuracy of the Scriptures. A most helpful course in strengthening one's faith in the truth of the Bible.

**BIBLE HISTORY AND GEOGRAPHY—2 hrs. a week—1st and 2nd Semesters**

A chronological study of the historical events of Scripture, together with contemporary ancient history. Geography includes a careful study of Palestine and the territory of the eastern empires.

**\*BIBLE INTRODUCTION—2 hrs. a week—1st Semester**

A study of the ancestry of the English Bible from the ancient manuscripts and versions to the American Standard Version and Modern translations.

**CHURCH HISTORY—2 hrs. a week—1st and 2nd Semesters**

A synoptic view of the history of the Christian Church with an emphasis upon its interpretation and the relation which it bears to the church of today.

**ORIENTALISM—1 hr. a week—1st Semester**

A study of Jewish and Oriental customs, thus revealing the full meaning of many of the parables and figures of speech in Scripture.

## English

**ENGLISH I and II—3 hrs. a week—1st and 2nd Semesters**

The fundamentals of grammar, with emphasis on sentence structure and parts of speech.

**ENGLISH III and IV—3 hrs. a week—1st and 2nd Semesters**

Continuation of grammar and a study of English diction and narrative composition. Pilgrim's Progress and Ben Hur are studied.

**ENGLISH V and VI—3 hrs. a week—1st and 2nd Semesters**

Word study, written descriptive and expository composition and rhetoric.

**ENGLISH VII and VIII—3 hrs. a week—1st and 2nd Semesters**

An intensive review of rhetoric and grammatical principles, with special emphasis on the written page, which includes practical expression in the editing of "The Scroll," the Year Book of the school.

## Literature

**AMERICAN LITERATURE—1 hr. a week—1st Semester**

Study of life and writings of leading American writers with emphasis on the short story and poetry.

**ENGLISH LITERATURE—1 hr. a week—2nd Semester**

Study of life and writings of leading English writers with special emphasis on Tennyson and Shakespeare.

**\*LITERARY FORM AND CONTENT OF BIBLE—2 hrs. a week—2nd Semester**

We teach that the literary forms of Scripture are a part of its inspiration; that the Spirit inspired David to write his poetry and Luke to write his beautiful prose. We study these literary forms as divine literature, to be studied and then delivered as readings, observing each form in this delivery as carrying great weight of revelation.



## Speech

### **FUNDAMENTALS OF SPEECH—2 hrs. a week—2nd Semester**

This course includes the construction of speeches, sources of material and the elements of good platform behavior.

### **ADVANCED SPEECH—2 hrs. a week—1st and 2nd Semesters**

The aim of this class is to study the technique of vocal expression and physical freedom. Attention is given to the reading of the Scriptures, poetry, story-telling, persuasive speaking and supplementary material.

### **\*ARGUMENTATION AND DEBATE—2 hrs. a week—2nd Semester**

The purpose of this course is to study the background of logic and reasoning; the method of debate, brief making, and the art of debating.

### **HOMILETICS I and II (Senior)—2 hrs. a week—1st and 2nd Semesters**

In this course the student is given practical instruction in the preparation of sermons, gospel addresses for various occasions, and is called upon to engage in the actual practice of preaching and Bible teaching.

### **\*HOMILETICS III and IV (Sem.)—1 hr. a week—1st and 2nd Semesters**

In this course the student is given opportunity to put into practice what has been learned in first year Homiletics. Each student preaches before the teacher and the class and is criticized as to subject matter, style, and delivery. This work is augmented by lectures on sermon building, delivery, and the work of the preacher at large.

## Christian Education

### **\*CHRISTIAN ETHICS—1 hr. a week—1st Semester**

Ethics is the study of man with reference to his character and conduct. Christian Ethics sets before him the most perfect ideal of character and the highest standard of conduct. This ideal and standard are urged as the proper accomplishment of life and the logical issue of the Christian faith. The triumph of the Gospel depends not alone on the witness of the Spirit, but also on the consistent ethical lives lived by its human representatives. This subject is thus seen to be an important part of a theological course.

### **\*CHRISTIAN PHILOSOPHY—1 hr. a week—1st Semester**

This discipline deals with the religious nature of man and considers how he came by his religion. It endeavors also to furnish a true standard by which the ethnic faiths may be judged and the supreme value of Christianity may be estimated.

The position frankly taken is that God revealed Himself to man in the beginning of human history. The various religions constitute interpretations, modifications or perversions of that revelation. The incarnate Son of God is presented as the only sufficient and satisfactory answer to the insistent questions of the human mind concerning God, life, sin, suffering, death, and eternity.

### **\*CHRISTIAN PSYCHOLOGY—1 hr. a week—2nd Semester**

The science of the human mind and its varied activities and relation in the light of Scriptures. Built upon Christian truth, human speculation and philosophy is avoided.

### **\*CHRISTIAN SOCIOLOGY—1 hr. a week—2nd Semester**

This course brings into view the complicated social and economic life of the present day with its network of problems. The principles laid down by Jesus are brought to bear as the only satisfactory solution of these problems. Jesus Himself is presented as the perfect Exemplar of His teaching and the sufficient proof that His principles will work in practice.

### **\*CHRISTIAN EDUCATION—2 hrs. a week—1st and 2nd Semesters**

This course includes a study of teaching methods, the psychology of each age group, Sunday School administration, and a survey of all phases of the educational work of the church.

### **DAILY VACATION BIBLE SCHOOL METHODS—1 hr. a week—1st Semester**

This course covers the scope and purpose of the Vacation Bible School; the management and program of a school; object lessons; choruses, etc.

### **EVANGELISM—1 hr. a week—2nd Semester**

A study of both the methods and message in winning men to Christ and building up the Church.

## Practical Christianity

### **ETIQUETTE—1 hr. a week—1st Semester**

This is a course designed to aid in proper personal conduct, in home, social, business and public life.



**\*APPLIED CHRISTIANITY—1 hr. a week—1st and 2nd Semesters**

The principles of Christian living as taught in the New Testament.

**CHURCH POLITY—1 hr. a week—2nd Semester**

A study of the history, government, and doctrines of the various Protestant denominations.

**JOURNALISM—1 hr. a week—1st and 2nd Semesters**

The principles of writing, editing, proof-reading, the process of printing, and use of cuts are taught in connection with the publication of "The Pilot." Students are also given an opportunity for literary expression in "The Scroll," the year-book published by the senior class.

**MEDICAL LECTURES—1 hr. a week—1st and 2nd Semesters**

This course acquaints the student with the simple, practical principles of caring for the sick, also the prevention and treatment of common diseases. Instruction is given in nursing, first aid, hygiene and sanitation. The principles taught are, so far as possible, applicable to the varying situations which a missionary meets.

**PARLIAMENTARY LAW—1 hr. a week—1st Semester**

"Robert's Rules of Order" is the foundation of this course, which gives the student knowledge to intelligently conduct, or participate in, a business session.

**PARLIAMENTARY PRACTICE—1 hr. a week—2nd Semester**

"Robert's Rules of Order" are put into practice in mock business meetings.

**PASTORAL PROBLEMS—1 hr. a week—1st Semester**

This subject is intended for those who expect to become pastors or pastors' assistants. The course covers the duties and problems of the pastoral office and gives practical assistance to anyone who is called to serve in any pastoral relationship.

**PRACTICAL WORK—1 hr. a week—1st and 2nd Semesters**

This course combines the theory and practice of Christian work. The largest classroom of the course is the field of outside service, where the students learn by actual practice what has been taught in the lecture room.

The Practical Work course includes a weekly report hour which serves as a clinic. The students give reports of the practical work accomplished during the week, and the instructor gives helpful suggestions in dealing with individual cases.

## Music

**FUNDAMENTALS OF MUSIC—2 hrs. a week—1st and 2nd Semesters**

A study of the elementary principles upon which music is based—rhythm, melody, and harmony, together with the proper notation and use of the materials studied. A pre-requisite to a more advanced study of music.

**HARMONY—2 hrs. a week—1st and 2nd Semesters**

A more advanced study of musical structure, enabling the student by grasping chord formation, both analytically and synthetically to harmonize melodies. Essential for the thorough-going musician.

**CONDUCTING—2 hrs. a week—1st and 2nd Semesters**

A comprehensive survey of the art and science of conducting, with attention to congregational song direction, as well as to the more technical features of choir and orchestra direction and management.

**HYMNOLOGY AND SACRED MUSIC HISTORY—1 hr. a week—1st and 2nd Semesters**

A study of the origin and development of sacred music, with special emphasis on its present-day use in the churches.

**MEN'S GLEE CLUB—2 hrs. a week—1st and 2nd Semesters**

A group of young men who can sing and who through training gain a knowledge of correct vocal principles and ensemble singing.

**CHORAL CLUB—2 hrs. a week—1st and 2nd Semesters**

A group of mixed voices chosen by the music leader to train in the correct vocal principles and ensemble singing. Auditions are held during registration week.

**CHORUS—1 hr. a week—1st and 2nd Semesters**

The best type of sacred music is studied and sung. Emphasis is laid upon essential vocal principles and tone production. All first year students are enrolled in this course.

**ORCHESTRA—2 hrs. a week—1st and 2nd Semesters**

A group of some thirty-five instrumentalists.



## Language

### \*GREEK I—4 hrs. a week—1st Semester

New Testament Greek Grammar—careful study of syntax and grammatical constructions, together with shades of meanings derived thereby.

### \*GREEK II—4 hrs. a week—2nd Semester

Completion of New Testament Greek Grammar.

### \*GREEK III—4 hrs. a week—1st Semester

Introduction to the Greek New Testament with preliminary reading, in preparation for exegesis.

### \*GREEK IV—4 hrs. a week—2nd Semester

Exegesis of the Greek New Testament, extracting the deeper meaning from the original roots.

### \*GREEK V—4 hrs. a week—1st Semester

Continuation of exegesis.

### \*GREEK VI—4 hrs. a week—2nd Semester

Continuation of exegesis.

### \*HEBREW I and II—4 hrs. a week—1st and 2nd Semesters

Hebrew Grammar. An intensive study.

### \*HEBREW III and IV—4 hrs. a week—1st and 2nd Semesters

Translation and Exegesis of selected portions of the Hebrew Bible.

## Secretarial

### BOOKKEEPING—3 hrs. a week—2nd Semester

A fundamental study of the foundation principles of bookkeeping, with the handling of simple sets of books.

### SHORTHAND I—3 hrs. a week—1st Semester

A study of the shorthand vocabulary with very elementary dictation.

### SHORTHAND II—3 hrs. a week—2nd Semester

A study in the writing of shorthand with advanced dictation.

### SHORTHAND III—3 hrs. a week—1st Semester

Advanced dictation with special attention given to business letters and articles.

### TYPEWRITING I and II—3 hrs. a week—1st and 2nd Semesters

A study in the basic principles of typewriting.

### TYPEWRITING III—3 hrs. a week—1st Semester

Advanced typing with shorthand transcriptions, business forms, speed studies.

### SECRETARIAL ETHICS—1 hr. a week—2nd Semester

A study in business etiquette.



## THREE-YEAR BIBLE COURSE

### Term One

First Year		Second Year		Third Year	
Subject	Hours Per Week	Subject	Hours Per Week	Subject	Hours Per Week
O. T. Synopsis.....	5	Hermeneutics I.....	5	Analysis.....	4
English V.....	3	Systematic Theology.....	5	Pastoral Problems.....	1
Personal Work I.....	2	Advanced Speech I.....	2	Homiletics I.....	2
Missions I.....	1	Polemics.....	1	Parliamentary Law.....	1
Etiquette.....	1	{ Church History I.....	2	English VII.....	3
Bible History and Geog. I.....	2	{ or.....		Exegesis I.....	3
Orientalism.....	1*	{ Typewriting I.....	3	Practical Work.....	1
Daily Vacation Bible School		Medical Lectures I.....	1*	Hymnology.....	1*
Methods.....	1	Practical Work.....	1		
Practical Work.....	1				
Chorus.....	1				

### Term Two

N. T. Synopsis.....	5	Hermeneutics II.....	5	Analysis.....	4
English VI.....	3	Systematic Theology.....	5	Church Polity.....	1
Personal Work II.....	2	Advanced Speech II.....	2	Homiletics II.....	2
Missions II.....	1	Christian Evidence.....	1	English VIII.....	3
Elements of Speech.....	2	{ Church History II.....	2	Exegesis II.....	3
Bible History & Geography II.....	2	{ or.....		Parliamentary Practice.....	1
Evangelism.....	1*	{ Typewriting II.....	3	Elementary Conducting.....	1*
Chorus.....	1	Medical Lectures II.....	1*	Practical Work.....	1
Practical Work.....	1	Practical Work.....	1		

Journalism is optional. Prospective Seminary students must take Church History. Two hours of Choral Club, Orchestra, or Men's Glee Club may be substituted for starred courses each semester.

## FOUR-YEAR BIBLE COURSE

### Term One

First Year		Second Year		Third Year		Fourth Year	
Subject	Hours Per Week	Subject	Hours Per Week	Subject	Hours Per Week	Subject	Hours Per Week
O. T. Synopsis.....	5	Hermeneutics I.....	5	Systematic Theology.....	5	Analysis.....	4
English I.....	3	English III.....	3	English V.....	3	Pastoral Problems.....	1
Etiquette.....	1	Bible History and Geography I.....	2	American Literature.....	1	Exegesis I.....	3
Daily Vacation Bible School Methods.....	1	Orientalism.....	1*	Polemics.....	1	English VII.....	3
Personal Work I.....	2	Advanced Speech I.....	2	{ Church History I.....	2	Homiletics I.....	2
Missions I.....	1	Practical Work.....	1	{ or.....		Parliamentary Law.....	1
Chorus.....	1*			{ Typewriting I.....	3	Hymnology.....	1*
Practical Work.....	1			Medical Lectures I.....	1*	Practical Work.....	1
				Practical Work.....	1		

### Term Two

N. T. Synopsis.....	5	Hermeneutics II.....	5	Systematic Theology.....	5	Analysis.....	4
English II.....	3	English IV.....	3	English VI.....	3	Church Polity.....	1
Elements of Speech.....	2	Bible History and Geography II.....	2	English Literature.....	1	Exegesis II.....	3
Personal Work II.....	2	Evangelism.....	1*	Christian Evidence.....	1	English VIII.....	3
Missions II.....	1	Advanced Speech II.....	2	{ Church History.....	2	Homiletics II.....	2
Chorus.....	1*	Practical Work.....	1	{ or.....		Parliamentary Prac.....	1
Practical Work.....	1			{ Typewriting.....	3	Conducting.....	1*
				Medical Lectures I.....	1*	Practical Work.....	1
				Practical Work.....	1		

Journalism is optional. Two hours of Choral Club, Orchestra, or Men's Glee Club may be substituted for starred courses each semester.



## THREE-YEAR MISSIONARY COURSE

### Term One

First Year		Second Year		Third Year	
Subject	Hours Per Week	Subject	Hours Per Week	Subject	Hours Per Week
O. T. Synopsis.....	5	Hermeneutics I.....	5	Analysis.....	4
English V.....	3	Systematic Theology.....	5	Pastoral Problems.....	1
Personal Work I.....	2	Advanced Speech I.....	2	Exegesis I.....	3
Missions I.....	1	{ Church History I.....	2	English VII.....	3
Etiquette.....	1	or		Missions V.....	1
Bible History and Geog. I.....	2	{ Typewriting I.....	3	Parliamentary Law.....	1
Orientalism.....	1*	Missions III.....	1	Homiletics I.....	2
Daily Vacation Bible School		Medical Lectures I.....	1	Hymnology.....	1*
Methods.....	1	Practical Work.....	1	Practical Work.....	1
Chorus.....	1	Polemics.....	1*		
Practical Work.....	1				

### Term Two

N. T. Synopsis.....	5	Hermeneutics II.....	5	Analysis.....	4
English VI.....	3	Systematic Theology.....	5	Church Polity.....	1
Personal Work II.....	2	Advanced Speech II.....	2	Exegesis II.....	3
Missions II.....	1	{ Church History II.....	2	English VIII.....	3
Elements of Speech.....	2	or		Elementary Conducting.....	1*
Bible History and Geog. II.....	2	{ Typewriting II.....	3	Missions VI.....	1
Evangelism.....	1*	Missions IV.....	1	Parliamentary Practice.....	1
Chorus.....	1	Medical Lectures II.....	1	Homiletics II.....	2
Practical Work.....	1	Practical Work.....	1	Practical Work.....	1
		Christian Evidence.....	1*		

Journalism is optional. Prospective Seminary students must take Church History, Polemics and Christian Evidences. Two hours of Choral Club, Orchestra, or Men's Glee Club may be substituted for starred courses each semester.

## FOUR-YEAR MISSIONARY COURSE

### Term One

First Year		Second Year		Third Year		Fourth Year	
Subject	Hours Per Week	Subject	Hours Per Week	Subject	Hours Per Week	Subject	Hours Per Week
O. T. Synopsis.....	5	Hermeneutics I.....	5	Systematic Theology.....	5	Analysis.....	4
English I.....	3	English III.....	3	English V.....	3	Exegesis I.....	3
Etiquette.....	1	Bible History and		American Literature.....	1	English VII.....	3
Daily Vacation Bible		Geography I.....	2	Missions III.....	1	Missions V.....	1
School Methods.....	1	Orientalism.....	1*	{ Church History I.....	2	Parliamentary Law.....	1
Personal Work I.....	2	Advanced Speech I.....	2	or		Pastoral Problems.....	1
Missions I.....	1	Practical Work.....	1	{ Typewriting I.....	3	Homiletics I.....	2
Chorus.....	1*			Medical Lectures I.....	1	Hymnology.....	1*
Practical Work.....	1			Practical Work.....	1	Practical Work.....	1
				Polemics.....	1*		

### Term Two

N. T. Synopsis.....	5	Hermeneutics.....	5	Systematic Theology.....	5	Analysis.....	4
English II.....	3	English IV.....	3	English VI.....	3	Exegesis II.....	3
Elements of Speech.....	2	Bible History and		English Literature.....	1	English VIII.....	3
Personal Work II.....	2	Geography II.....	2	Missions IV.....	1	Missions VI.....	1
Chorus.....	1*	Evangelism.....	1*	{ Church History II.....	2	Parliamentary Prac.....	1
Missions II.....	1	Advanced Speech II.....	2	or		Church Polity.....	1
Practical Work.....	1	Practical Work.....	1	{ Typewriting II.....	3	Homiletics II.....	2
				Medical Lectures II.....	1	Conducting.....	1*
				Practical Work.....	1	Practical Work.....	1
				Christian Evidence.....	1*		

Journalism is optional. Two hours of Choral Club, Orchestra, or Men's Glee Club may be substituted for starred courses each semester.



## THREE-YEAR SECRETARIAL COURSE

### Term One

First Year		Second Year		Third Year	
Subject	Hours Per Week	Subject	Hours Per Week	Subject	Hours Per Week
O. T. Synopsis.....	5	Hermeneutics I.....	5	Analysis.....	4
English V.....	3	Systematic Theology.....	5	English VII.....	3
Personal Work I.....	2	Medical Lectures I.....	1*	Shorthand III.....	3
Missions I.....	1	Shorthand I.....	3	Typewriting III.....	3
Etiquette.....	1	Typewriting I.....	3	Pastoral Problems.....	1
Bible History and Geog. I.....	2	Practical Work.....	1	Parliamentary Law.....	1
Orientalism.....	1*			Hymnology.....	1*
Daily Vacation Bible School				Practical Work.....	1
Methods.....	1				
Practical Work.....	1				
Chorus.....	1				

### Term Two

N. T. Synopsis.....	5	Hermeneutics II.....	5	Analysis.....	4
English VI.....	3	Systematic Theology.....	5	English VIII.....	3
Personal Work II.....	2	Shorthand II.....	3	Bookkeeping.....	3
Missions II.....	1	Typewriting II.....	3	Secretarial Ethics.....	1
Elements of Speech.....	2	Medical Lectures II.....	1*	Parliamentary Practice.....	1
Bible History and Geog. II.....	2	Practical Work.....	1	Church Polity.....	1
Evangelism.....	1*			Conducting.....	1*
Chorus.....	1			Practical Work.....	1
Practical Work.....	1				

## FOUR-YEAR SECRETARIAL COURSE

### Term One

First Year		Second Year		Third Year		Fourth Year	
Subject	Hours Per Week	Subject	Hours Per Week	Subject	Hours Per Week	Subject	Hours Per Week
O. T. Synopsis.....	5	Hermeneutics.....	5	Systematic Theology.....	5	Analysis.....	4
English I.....	3	English III.....	3	English V.....	3	English VII.....	3
Etiquette.....	1	Bible History and Geog. I.....	2	Shorthand I.....	3	Shorthand III.....	3
Daily Vacation Bible School		Orientalism.....	1*	Typewriting I.....	3	Typewriting III.....	3
Methods.....	1	Advanced Speech I.....	2	American Literature.....	1	Pastoral Problems.....	1
Personal Work I.....	2	Practical Work.....	1	Medical Lectures I.....	1*	Parliamentary Law.....	1
Missions I.....	1			Practical Work.....	1	Hymnology.....	1*
Chorus.....	1*					Practical Work.....	1
Practical Work.....	1						

### Term Two

N. T. Synopsis.....	5	Hermeneutics.....	5	Systematic Theology.....	5	Analysis.....	4
English II.....	3	English IV.....	3	English VI.....	3	English VIII.....	3
Elements of Speech.....	2	Bible History and Geog. II.....	2	Shorthand II.....	3	Bookkeeping.....	3
Personal Work II.....	2	Evangelism.....	1*	Typewriting II.....	3	Church Polity.....	1
Chorus.....	1*	Advanced Speech II.....	2	Medical Lectures II.....	1*	Parliamentary Prac.....	1
Practical Work.....	1	Practical Work.....	1	English Literature.....	1	Secretarial Ethics.....	1
Missions II.....	1			Practical Work.....	1	Conducting.....	1*
						Practical Work.....	1

NO PORTABLE TYPEWRITERS MAY BE USED. Journalism is optional. Two hours of Choral Club, Orchestra, or Men's Glee Club may be substituted for starred courses each semester. This course does not lead to any seminary degree.



## THREE-YEAR BIBLE-MUSIC COURSE

### Term One

First Year		Second Year		Third Year	
Subject	Hours Per Week	Subject	Hours Per Week	Subject	Hours Per Week
O. T. Synopsis.....	5	Hermeneutics I.....	5	Analysis.....	4
English V.....	3	Systematic Theology.....	5	Pastoral Problems.....	1
Personal Work I.....	2	Advanced Speech I.....	2	English VII.....	3
Missions I.....	1	{ Church History I.....	2	Advanced Conducting I.....	2
Etiquette.....	1	or.....		Hymnology I.....	1
Daily Vacation Bible School.....	1	{ Typewriting I.....	3	Exegesis I.....	3
Fundamentals of Music I.....	2	Harmony I.....	2	One elective from following:	
One elective from following:		One elective from following:		Orchestra.....	2
Orchestra.....	2	Orchestra.....	2	Glee Club.....	2
Glee Club.....	2	Glee Club.....	2	Choral Club.....	2
Choral Club.....	2	Choral Club.....	2	Private Lessons (Optional).....	1/2
Private Lessons (Optional).....	1/2	Private Lessons (Optional).....	1/2	Practical Work.....	2
Chorus.....	1	Practical Work.....	1		
Practical Work.....	1				

### Term Two

N. T. Synopsis.....	5	Hermeneutics II.....	5	Analysis.....	4
English VI.....	3	Systematic Theology.....	5	Church Polity.....	1
Personal Work II.....	2	Advanced Speech II.....	2	English VIII.....	3
Missions II.....	1	{ Church History II.....	2	Advanced Conducting II.....	2
Elements of Speech.....	2	or.....		Hymnology II.....	1
Fundamentals of Music II.....	2	{ Typewriting II.....	3	One elective from following:	
One elective from following:		Harmony II.....	2	Orchestra.....	2
Orchestra.....	2	One elective from following:		Glee Club.....	2
Glee Club.....	2	Orchestra.....	2	Choral Club.....	2
Choral Club.....	2	Glee Club.....	2	Private Lessons (Optional).....	1/2
Private Lessons (Optional).....	1/2	Choral Club.....	2	Practical Work.....	2
Chorus.....	1	Private Lessons (Optional).....	1/2	Exegesis II.....	3
Practical Work.....	1	Practical Work.....	1		

Journalism is optional. All students working toward Seminary degrees must have Bible History and Geography, Orientalism, Evangelism, Polemics, Christian Evidence, Church History, Homiletics, Parliamentary Law and Practice.

## FOUR-YEAR BIBLE-MUSIC COURSE

### Term One

First Year		Second Year		Third Year		Fourth Year	
Subject	Hours Per Week	Subject	Hours Per Week	Subject	Hours Per Week	Subject	Hours Per Week
O. T. Synopsis.....	5	Hermeneutics I.....	5	Systematic Theology.....	5	Analysis.....	4
English I.....	3	English III.....	3	English V.....	3	English VII.....	3
Etiquette.....	1	Fundamentals of Music I.....	2	American Literature.....	1	Pastoral Problems.....	1
Daily Vacation Bible School Methods.....	1	Advanced Speech I.....	2	{ Church History I.....	2	Exegesis I.....	3
Personal Work I.....	2	One elective from list:		or.....		Hymnology I.....	1
Missions I.....	1	Orchestra.....	2	{ Typewriting I.....	3	Adv. Conducting.....	2
Chorus.....	1	Glee Club.....	2	Harmony I.....	2	One elective from list:	
Practical Work.....	1	Choral Club.....	2	One elective from list:		Orchestra.....	2
		Private Lessons (Op.).....	1/2	Orchestra.....	2	Glee Club.....	2
		Practical Work.....	1	Glee Club.....	2	Choral Club.....	2
				Choral Club.....	2	Private Lessons (Op.).....	1/2
				Private Lessons (Op.).....	1/2	Practical Work.....	2
				Practical Work.....	1		

### Term Two

Subject	Hours Per Week	Subject	Hours Per Week	Subject	Hours Per Week	Subject	Hours Per Week
N. T. Synopsis.....	5	Hermeneutics.....	5	Systematic Theology.....	5	Analysis.....	4
English II.....	3	English IV.....	3	English VI.....	3	Church Polity.....	1
Elements of Speech.....	2	Fundamentals of Music II.....	2	English Literature.....	1	English VIII.....	3
Personal Work II.....	2	Advanced Speech II.....	2	{ Church History II.....	2	Exegesis II.....	3
Missions II.....	2	One elective from list:		or.....		Adv. Conducting.....	2
Chorus.....	1	Orchestra.....	2	{ Typewriting II.....	3	Hymnology II.....	1
Practical Work.....	1	Glee Club.....	2	Harmony II.....	2	One elective from list:	
		Choral Club.....	2	One elective from list:		Orchestra.....	2
		Private Lessons (Op.).....	1/2	Orchestra.....	2	Glee Club.....	2
		Practical Work.....	1	Glee Club.....	2	Choral Club.....	2
				Choral Club.....	2	Private Lessons (Op.).....	1/2
				Private Lessons (Op.).....	1/2	Practical Work.....	2
				Practical Work.....	2		



### How to Register In Bible School or Seminary

Upon receiving a catalog, the prospective student should fill out the application blank in the back of the catalog, and return it to the dean.

Application must be accompanied by a doctor's certificate of health, a photograph or snapshot of the applicant, and, if a high school or college graduate, a transcript of credits from previous schools.

Send the reference blanks in the catalog to the three persons you select as referees. With each reference blank be sure to inclose a stamped envelope, addressed to the Northwestern Bible School. Referees are to return the reference blank directly to the school, not to the applicant. Have your physician fill out the medical examination blank in the back of the catalog and mail it directly to the dean.

Students enrolling later than THREE WEEKS after the opening of a semester will not be given term credits.

Past experience has shown that a student, to receive the most from his course should enroll at the opening of the fall semester in September rather than at the opening of the second term.

There is a charge of \$1.00 for late registration.

### Why Go to Bible School?

Many young people, as well as their parents, ask the above question. In the minds of those who have had years of experience in Bible Schools, the reason is plain. There is an appalling ignorance of the Scriptures among church members today. Without a knowledge of the Word of God, young people cannot resist the power of evil. The Word is a shield, a light, a refuge, a strong tower. Go to Bible School to prepare for life.

From students and graduates we have received various answers:

"I wanted to be a soul-winner; therefore, I came to Bible school."

"My parents were afraid to send me to the university without a firm foundation in the Word of God."

"The Lord gave me a keen desire to understand His Word. I needed to study it, so I chose to go to Bible School."

"Foreign missions is to be my field of service. Northwestern is giving me the training I need."

"The fellowship of Christian young people in a Bible School appealed to me."

"I was tired when I came from Africa on furlough. Studying the Bible at Northwestern has given me a fresh grip and a stronger vision."

"As a pastor, I needed new inspiration to study the Word. The classes at Northwestern supplied this."

The church needs trained men and women who can "rightly divide the Word of truth." We supply this training.

### Purpose of the School

The objective of the Northwestern Bible and Missionary Training School is to train men and women in the thorough knowledge and effective practical use of the English Bible. Specific preparation is given to those who wish to equip themselves for a definite branch of Christian service. Not only heart preparation, but training in cooperation, loyalty, and leadership is provided. Graduates of the school serve as pastors, pastors' assistants, evangelists, home and foreign missionaries, Sunday school workers, young people's leaders, church secretaries, and daily vacation Bible school workers.

### History and Growth of the School

God's marvelous grace has been evidenced in the progress of Northwestern.

A church that is increasing in spiritual knowledge and practice will always feel the need of Christian training for her young people. To satisfy this desire and to give young men and women a better knowledge of the Bible, Dr. Riley launched out on a new enterprise in 1902. With seven students eager to study the Word of God, the Northwestern Bible School began. Though the beginning was small, yet the faith, trust, and enthusiasm of the leaders reaped their fruits in the abundant realization of their hopes. The study of the Bible was fundamental from the start. From the beginning, the verbal, complete inspiration of the Scriptures was taught, and those who organized this school enjoyed with other earnest Bible students the faith of the imminent return of the Lord. Interdenominational in character, aggressive in spirit, sound in doctrine, our school has kept true to the faith.

Originally classes were held in the First Baptist Church, out of whose doors went our first graduate to missionary work in Burma.



In October, 1904, articles of incorporation were approved; and in November of that same year, the school began circulating "The Bible Student and Teacher," a monthly magazine published in New York and issued simultaneously here—a worthy forerunner of "The Pilot," the thirty-two page periodical published by our school today.

A deep sense of our responsibility in proclaiming the Gospel found expression in the Bible conferences held during the summer by the faculty of the school, and developed into the Northwestern Bible School Conference now held at Medicine Lake each summer.

In August, 1905, because of the inadequacy of the First Baptist Church for class rooms, "Six South" was purchased and furnished for use. Here the entire school was housed under the same roof, the superintendent, deans, and the treasurer all using the same office—quite different from our present commodious quarters.

The growing school soon overflowed these buildings, and in 1921 it became necessary to add to the school property, the three dormitories located across from Loring Park. As each need arose, God supplied the answer.

In 1922 came the greatest development in a material way. The old "parsonage" and dormitory on the corner of Harmon Place was wrecked and on that site was laid the cornerstone of our beloved Jackson Hall. As each new class treads its marble stairways, we praise God that He has shown again His love for His favorite number, seven, for our student body has grown from seven to over seven hundred.

#### Gifts

Each graduating class presents the school with a large picture of the class. These are hung in the Administration Building and are a source of much interest to students and visitors. Many of the graduating classes have left memorials to the school. Two of the library tables were given by the classes of 1924 and 1934. The class of '34 also donated two large dictionaries and \$60.00 with which to purchase books for the library. The class of '32 gave \$100.00 to The Pilot for current expenses. The class of '33 presented the beautiful Missionary Roll Call, which hangs in the main hall. In '35, \$140.00 was put into a fund for lock boxes. The class of '36 presented the school with a check for \$400.00, \$145.00 of which was used to purchase a mimeograph; the balance was put into the locker fund.

#### HOW TO REACH THE NORTHWESTERN BIBLE SCHOOL

The Northwestern Bible School is not more than a mile from any Minneapolis railway station, and only five blocks from the bus depot. The easiest method is to take a taxi (cost not more than 50c) and to ask the driver to take you to 20 South 11th Street (if you wish to go to the administrative offices), or to 1423 Harmon Place (if you desire to go to the dormitories).

Any "Harriet" street car traveling south on Hennepin Avenue goes within a block of either offices or dormitory. (The "Travelers' Aid" or any policeman can give any further information desired.)



## YEAR 1937-38

### FALL OPENING 1937

The opening date for the next term will be September 20, 1937. If possible, applications should be sent to the school at least a month before the opening date, accompanied by a doctor's statement of health and certificate of vaccination, photograph of the applicant, and list of credits from other educational institutions previously attended.

For further information, for catalogs, and for application blanks, men should write to Dr. R. L. Moyer, Dean of Men, and women to Mrs. W. B. Riley, Dean of Women, 20 South Eleventh Street, Minneapolis, Minnesota.

### CALENDAR

#### First Semester (17 Weeks)

Sept. 16, 17—Registration 9 A.M. to 12 M.; 1 to 3 P.M.  
Sept. 18—Registration 9 A.M. to 12 M. (Office closed Saturday afternoon.)  
Sept. 20—9 A.M. Opening Praise and Prayer Service.  
Sept. 21—7:45 A.M. Classes begin.  
Nov. 1—Mid-Term Examinations begin.  
Nov. 11—Armistice Day.  
Nov. 25-28 (Inclusive)—Thanksgiving Vacation.  
Dec. 18-Jan. 3 (Inclusive)—Christmas Vacation.  
Jan. 24-28—Final Examinations.

#### Second Semester (17 Weeks)

Jan. 27-28—Registration.  
Jan. 31—7:45 A.M. Classes begin.  
Feb. 22—Washington's Birthday.  
March 14—Mid-Term Examinations begin.  
April 9-18 (Inclusive)—Spring Vacation. Easter Sunday, April 17th.  
April 29—Banquet in honor of Seniors.  
May 22—Baccalaureate.  
May 30—Decoration Day Vacation.  
May 31-June 3—Final Examinations.  
June 3—Commencement.

There will be an extra fee of \$1.00 for late registrations.

Any girl depending on the school for work in exchange for board and room must report not later than Monday morning, September 13, 1937. For the best opportunities report by September 6 or 7. We cannot place girls the opening week of school.

Dormitory facilities are limited and varied. Preference of rooms will be given to early applicants.



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Vice-President.....PETER FRIESEN

Reynold, Nebr.

Secretary.....EVELYN DUNWELL

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Treasurer.....HARVEY SCHOENWALD

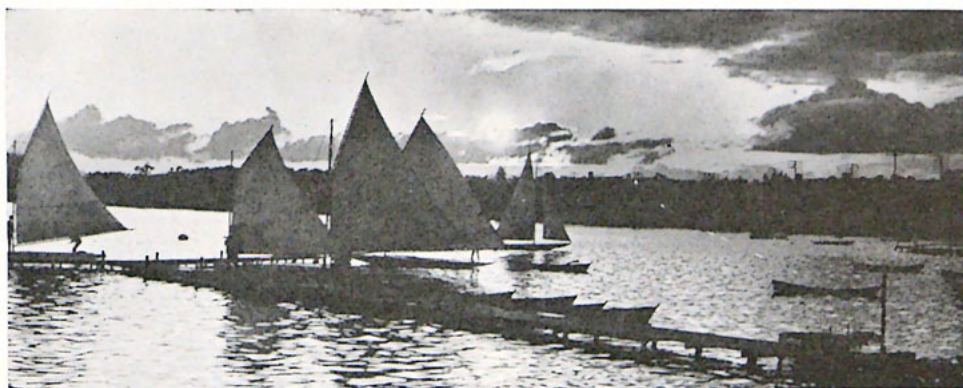
Richey, Mont.

Motto: "We are workers together with God."

In thought (II Cor. 10:5)—The earnest soul-winner strives with his every thought to labor together with his Lord. He longs to bring every thought into captivity to the obedience of Christ.

In word (Psalm 19:14)—The earthly worker is aware of the fact that man must give account of every idle word that is spoken; therefore, it is his desire that the words he speaks for his Lord may be such that shall be acceptable in His sight.

In deed (Col. 3:17)—The earthly worker is assured that his reward will be according to his deeds. It is his earnest desire to do all in the name of the Lord Jesus Christ and to the glory of God the Father.





## CLASS OF 1939

"That in all things he might have the preeminence" Col. 1:18.

Our Aim: "To give Christ supremacy in every act."

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## CLASS OF 1940

### (FRESHMEN)

"More than conquerors through Him that loved us" (Romans 8:37).

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The class of 1940 has been called from many states for the service of the King.



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Acts 4:12

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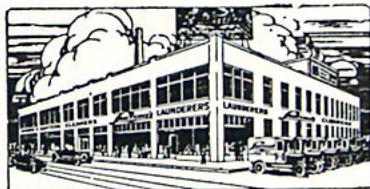
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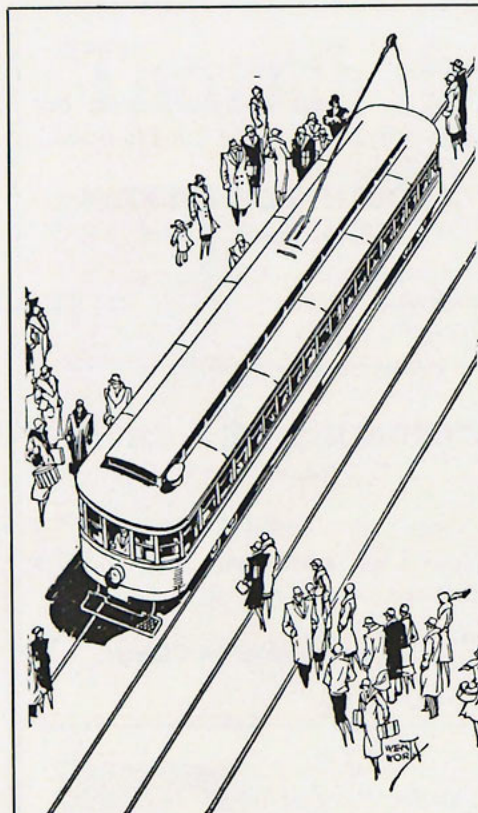
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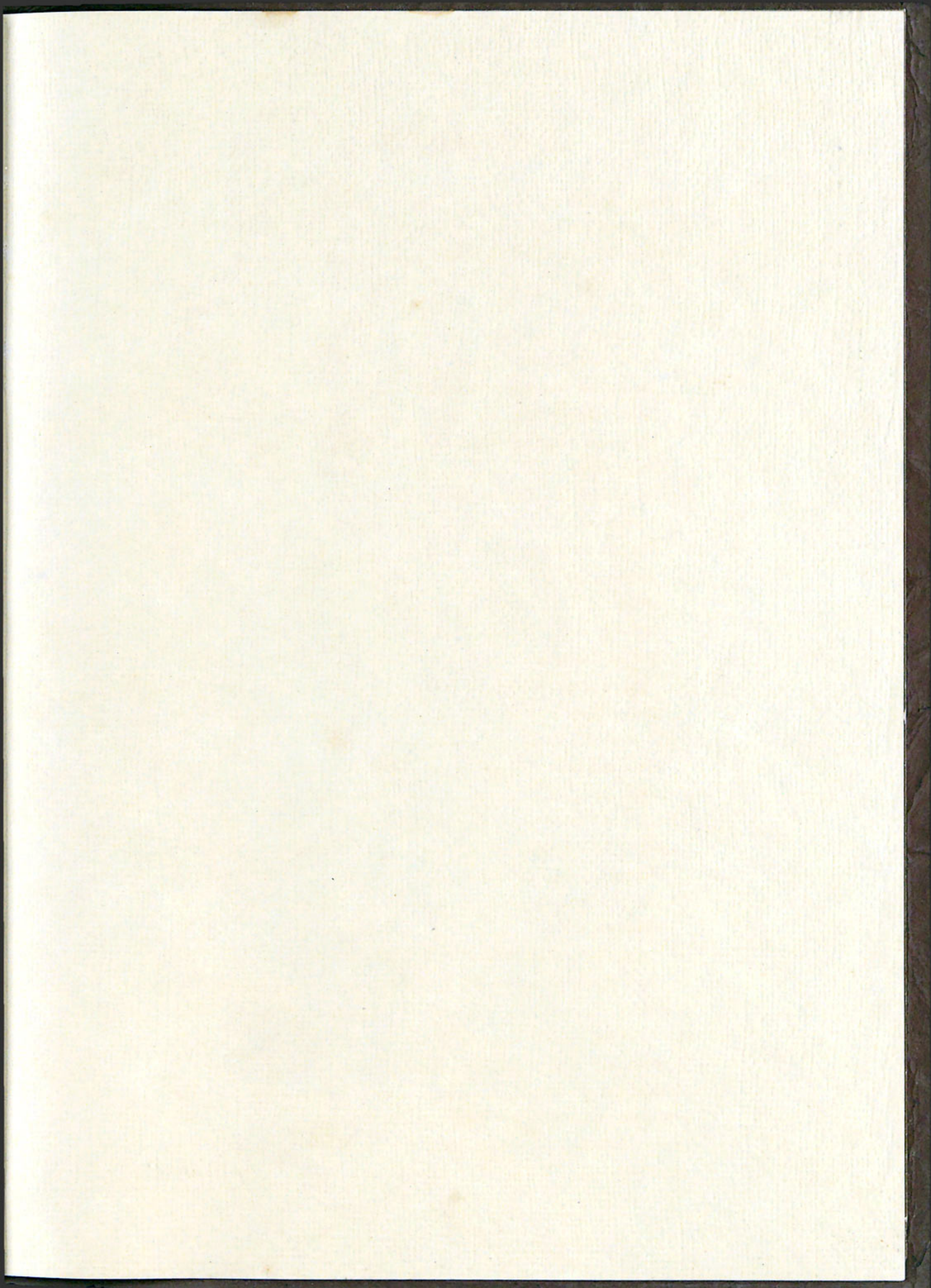
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